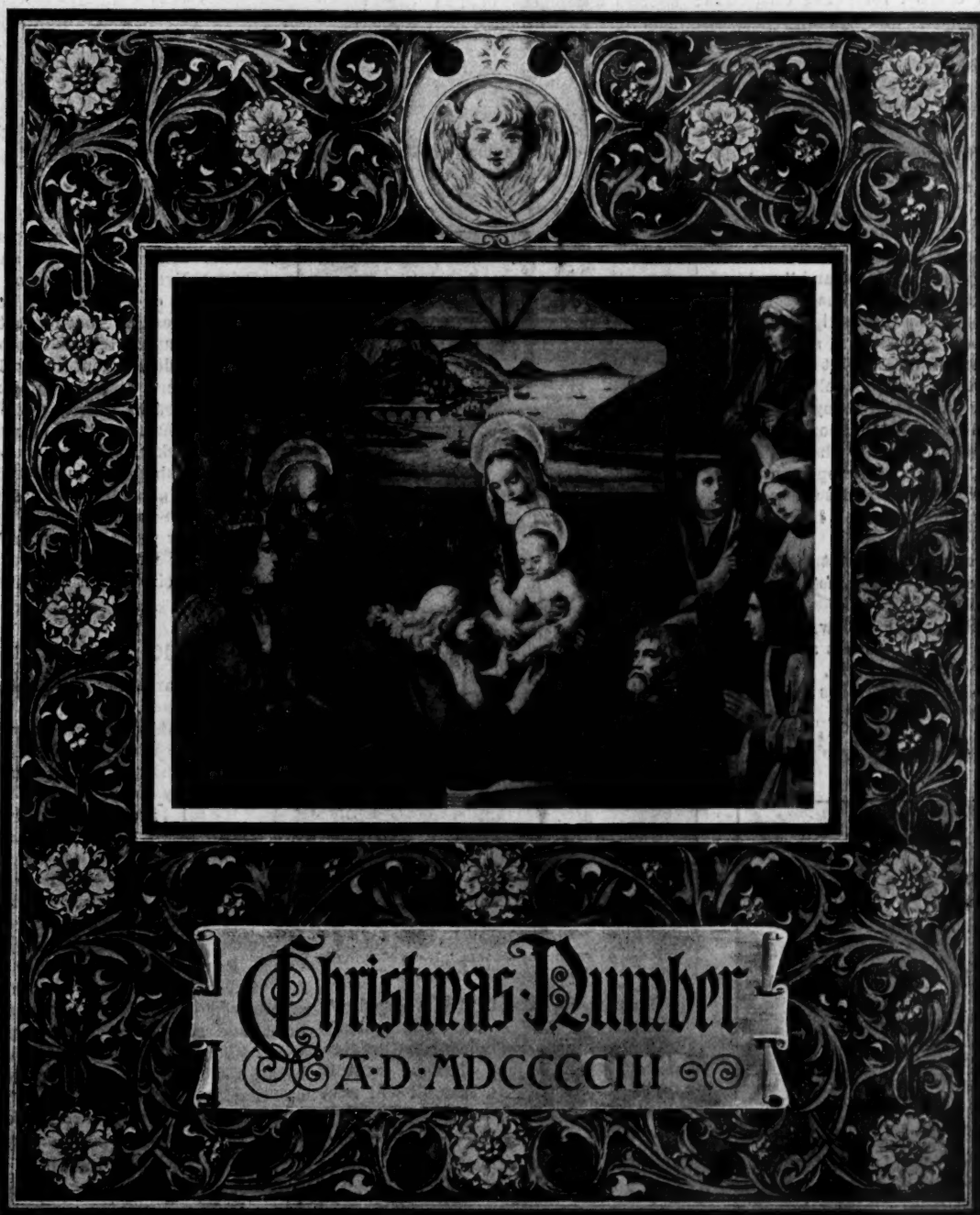


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Helen Ross Laird will contribute a series of articles on "The Girl in Business," telling of her opportunities, growth, trials and successes, and the effect of business life on a girl's life and character.

Mabel Earle will contribute a story of the life of a trained nurse, entitled, "Gertrude."

Other serials will follow, among them one by Sophy Swett and one by Louise R. Baker; also, a series of valuable papers for girls by Margaret Sangster.

Robert E. Speer has a series of twelve articles, entitled, "Mission-

ary Aspects of Great Movements," such as the Boxer Uprising, the Indian Mutiny, etc.

Among other contributors who will enrich the columns of The Wellspring during 1904 are Emily H. Nason, Carroll W. Rankin, Priscilla Leonard, J. L. Harbour, Frank Yeigh, John T. Faris, Frederick E. Burnham, Mabel Nelson Thurston, W. Bert Foster, E. E. Garrett and many others.

Dr. Hazard's editorial page is full of thought, and has brought from many sources assurances of its helpfulness and cheer.

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The Henry Ward Beecher Number

January 2, 1904

For a number of months *The Congregationalist* has been preparing to recall the life and public services of Henry Ward Beecher. A fresh interest in him has been evident in many quarters during the last year and he has been made the subject of a number of notable platform addresses and sermons. Dr. Lyman Abbott's recently published biography and the project in Brooklyn for a Beecher memorial have still further quickened interest in the great preacher and prophet. In the nearly seventeen years that have elapsed since his death, many persons have grown to maturity to whom Mr. Beecher's work is to a large extent unfamiliar. In view of all these circumstances *The Congregationalist* will initiate its work for 1904 by a special Beecher Number as it began its 1903 issues with a special Phillips Brooks Number. Men now living most competent to appraise him from different points of view have prepared these special contributions:

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Appreciations of Mr. Beecher

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You may not think it, but it's true, that Congregational Sunday schools are found from time to time, including some who should know better, who order Lesson Helps, Peloubet's Notes, Monday Club Sermons, Papers, Cards, Blackboards, Record Books, Collection Envelopes, Banners and other Sunday School Requisites from all over the country when *their own Publishing House* is ready and anxious to furnish them with the same things at the same prices, sometimes better things at less prices, all at one time, from one place. Of course it's due to thoughtlessness or, perhaps, in the case of those who never see a Congregational paper, to ignorance.

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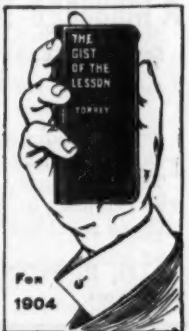
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By the Editor

This issue also contains the opening installment of Robert Herrick's new serial, *The Common Lot*; the first of a series of papers, *The Ethics of Business*; the opening chapter of Thomas Wentworth Higginson's *Part of a Man's Life*, and the first of the papers devoted to *Modern Advertising*.

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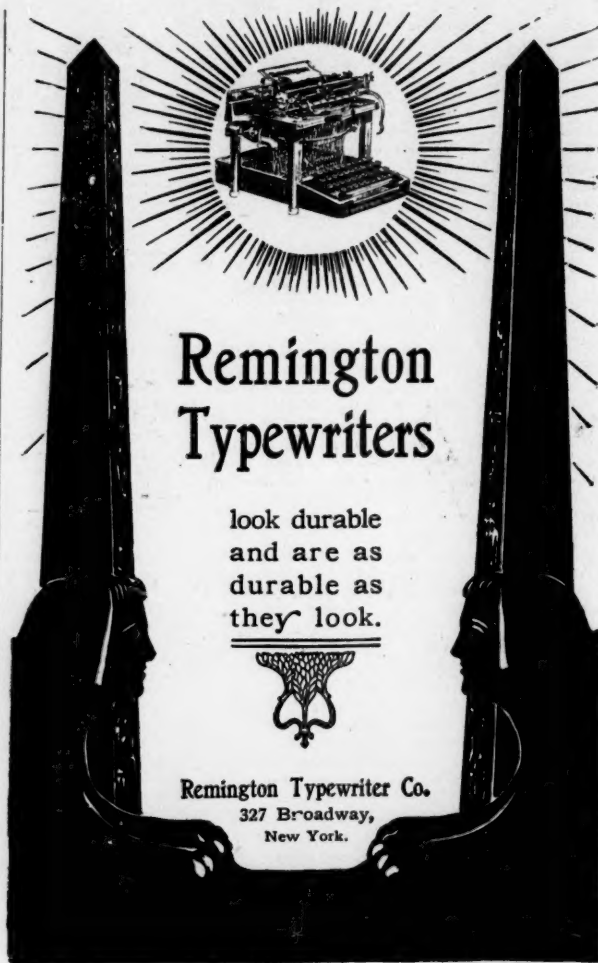
Further announcements in the Prospectus for 1904

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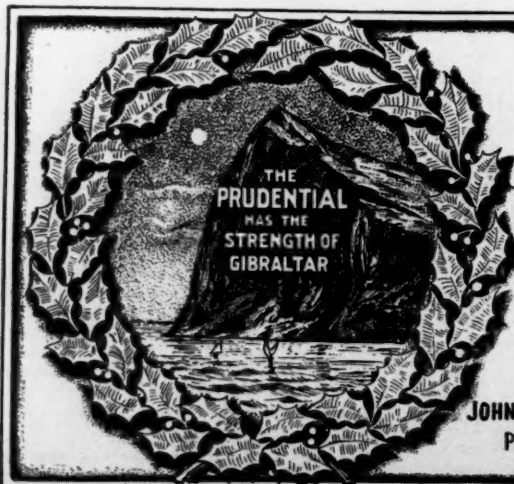
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THE CONGREGATIONALIST

Saturday
19 December 1903

and Christian World

Volume LXXXVIII
Number 51

Event and Comment

Relief for Macedonian Sufferers

A letter from Rev. Lewis Bond to the American Board officials, dated at Monastir, Nov. 23, gives a pitiful picture of the suffering inhabitants, decimated by massacre, disease and starvation, who are being in some measure relieved by the distribution of food and clothing provided by gifts from America. These include flour and grain, blankets, thick jackets and infants' garments. Those who a few weeks ago were wealthy gratefully receive the commonest necessities of life. Out of eight brothers two who survive with their families and the family of one who was killed are crowded in one small room, twenty-six in all. Two of the children have died of smallpox. In one district twelve villages have been burned and many survivors have been plundered of everything. Money is greatly needed at once. Contributions sent to Messrs. Kidder, Peabody & Co., Boston, will be promptly forwarded. Contributions up to date amount to \$1,624.

Henry Clay Trumbull's Death

On the cover of the first of the month number of *The Congregationalist* for November, appeared the portrait of Dr. Trumbull, and one of its editors presented a sketch, prepared after a personal interview with him, giving a review of his life and work. At that time we expressed the hope that he might have many more years of happy and useful life in this world. But his work was already finished. On Tuesday, Dec. 8, as he sat writing at his desk he was stricken with apoplexy, became at once unconscious and in a few hours passed on into the larger life. It was a fitting close to a long career of great usefulness as a servant of Jesus Christ. While he has done much to inspire and strengthen Christian faith, and has long been a leader in successful efforts to popularize the results of Biblical scholarship, the service by which he will longest be remembered probably will be what he has done to exalt the Sunday school to its rightful place in the work of the Christian Church. He read the first paper on that subject ever given at a National Council of Congregational churches, in 1877. As editor of the *Sunday School Times* for twenty-eight years he has made a greater permanent contribution to Sunday school literature and the teaching function of the church than any other man in the last century.

Graduate from Christian Endeavor

The enthusiasm of the Christian Endeavor Society in its early years lay in the fact that young people assumed responsibility for its management. In

many cases the same persons continue its leaders. But they are no longer young, and where those in middle life hold the offices and direct the policy, the peculiar character of the Christian Endeavor Society has ceased to exist. Under such circumstances boys and girls do not feel attracted toward it as formerly they did. At a recent District Endeavor Institute in Detroit the prominent theme was the duty of the older members to graduate. The *Plymouth Weekly* says that hardly a person was present who seemed under twenty years of age; that there are societies in Michigan whose average age is in the thirties, and that it was the unanimous conviction of the pastors that the older members ought to move out. Said one of them, "As many members as you have over thirty means as much the fewer under twenty." The most conspicuous feature of the institute was that the young people were not in it; and the lesson impressed was that the only redemption for Endeavorism was for the older people to go out into the larger work of the churches and make room for younger ones to come in.

The R. E. A. Meeting for 1904

The plans for the second annual meeting of this body at Philadelphia, March 2-4, are approaching completion. The general theme is to be *The Bible in Practical Life*. The three evening sessions will consider the Bible in religious experience, in education, and in social and civic life. Thursday afternoon will be devoted to discussion of religious education in the home. The speakers for the fifteen chief addresses have been selected and most of them have been secured. The mornings will be given to separate sessions of the seventeen departments. Many of those who will read papers at these sessions have also been selected. The opening meeting will be held in the Academy of Music, and the closing one in the Baptist Temple. The First Baptist Church is to be the headquarters and chief auditorium. The arrangements are in the hands of a committee of fifty, of which Prof. M. G. Brumbaugh is chairman and Dr. C. R. Blackall, secretary. By the appointment of Dr. Ira Landrith as general secretary and Prof. C. W. Votaw as editorial secretary, all the vacancies in the executive staff have been filled. The success of the coming meeting by the arrangements already made seems to be assured.

When Woman's Suffrage is Won

Some women greatly desire for their sex the privilege of voting. A few of those who have secured the privilege are willing to perform the duty. In

Springfield, Mass., at the recent election, out of a population of some 70,000, only 263 women were interested enough in the choice of the school committee to register. Of these fifty-one voted. Naturally the mothers turn out in larger numbers to choose those in whose hands is to be placed the responsibility of directing the education of their children than for any other election. When we listen to the annually despairing sighs of women suffragists at the State House hearings we are reminded of the pleading of the Negro Christians in a southern town to be allowed to attend a Baptist church of white people. They, too, they said, were Baptists. White Baptists called them brethren, but refused to join with them in worshiping their common Father. White friends pleaded in their behalf the cause of Christianity and of common humanity. At last the white church by formal vote invited their colored brethren, and the first Sunday afterward the building was crowded. The next Sunday the attendance of Negroes was moderate, and the third only a dozen dusky faces were seen. The pastor, meeting one of the officers of the colored congregation, said, "Uncle, why don't your people come to meeting with us? You know you're welcome." "Yaas, we know it now," was the slow reply, "but now, 'cause we know we can, we don't want to any more."

Dr. Watson on the Election of Pastors

Ian Maclaren seems to be as successful in stirring up interest as a critic of modern religious movements as he has been in the rôle of the story-teller. His recent address on revivals, in which he said that evangelism was a spent force, has called out scores of articles in reply and the discussion has waxed as warm on this side the ocean as in Great Britain. Still more recently he delivered an address before the Westminster College Association at Cambridge on church efficiency, which in several respects is a severe criticism on Presbyterian churches. He assumed that the struggle of ministers for pastorates is unseemly and unfortunate, and is the result of wrong methods adopted by the church. The evils of candidating, if we may judge by Dr. Watson's description, are worse among Presbyterians than among Congregationalists. As to the effects on the churches he says of the minister:

His success depends not so much upon his real capacity as upon a certain fluency, together with a certain tone which seems to give a pledge of piety, and a certain presence which seems to be palatable to the congregation. They can be carried away by a windbag with two sermons full of apocryphal anecdotes and conventional arguments. The judgment of the spiritually-minded man counts for very

little against the votes of the multitude, who are not well educated and not competent to deal with the matter.

While there is some truth in this as applied to Congregational churches the fact remains that they usually get what they want, and each church bears the responsibility for its choice. We had supposed, however, that in Presbyterian churches the spiritually-minded leaders exercised more authority.

Liturgy in Public Worship

The prejudice against forms of prayer has mostly disappeared so far as their individual use is concerned. We have not for a long time received a single protest against the publication of a prayer for such use in our weekly column, Closet and Altar. The prejudice against the public use of such prayers is steadily lessening and in many Congregational churches does not exist. Dr. John Watson in the address above referred to makes a strong plea for the worshiping congregation to use their own voices both in singing and in prayer. He urges that they ought to know beforehand not only the hymns but to some extent the prayers in which they are to unite; that they ought to have some security that their common wants, confessions and thanksgivings shall be presented to God. At present, he says: "It is left to the minister to pray for anything he pleases, and to leave out anything which he pleases. His prayer may consist of petitions, or it may be an exposition of doctrine, or an explanation of his own spiritual condition, or it may be a reflection of his state of health." Dr. Watson holds that free prayers should be included in every service of public worship, but believes that much advantage would follow the use of prayers adopted by the church in which all worshipers could unite. We do not think that these should be introduced where either minister or congregation object to them. But it is to satisfy a growing desire that the Pilgrim Press has just issued its excellent volume of Liturgical Services.

Boston Christ's First Home in the United States

The death of Rt. Rev. Dennis M. Bradley, bishop of the Roman Catholic diocese of Manchester, N. H., removes an efficient administrator and a much beloved ecclesiastic and man. At the recent jubilee of Archbishop Williams in this city, Bishop Bradley, who preached the sermon, claimed that "it was on this memorable day, 100 years ago, that Jesus Christ took up his permanent abode in this city of Boston. . . . One hundred years ago today the church established by this same Jesus Christ, in as far as it existed in the United States, was centered in this city of Boston, because there was present as chief authoritative actor, in the function of the occasion, the only legitimate successor of the apostles found within the limits of the republic." This is quoted, not for the purpose of controversy, but solely to show that Bishop Bradley was a loyal Catholic, and that Roman Catholicism has not changed its claims by being handsomely treated by the republic and by Protestants.

The Churchman Disapproves the Anglican Position

Just how open to influence Anglican Churchmen may be from American Episcopalians closely related to the Church of England, we do not know; but we have wondered for sometime whether they appreciated to the full the ominous silence of their American brethren while the present controversy over education is raging in England. Failure to indorse the position of the Anglican Church in itself has been significant; now comes open disapproval of the Anglican position by *The Churchman*, which, in its current issue says:

A settlement of the education question which violates public opinion will do the Church of England far more enduring harm than can be balanced by the superficial victory of retaining partial control of the school system of England. It has already become a question of plain ethical bearing whether a religious education which does not harmonize with the acknowledged maxims of social justice is not by that very fact incapable of giving a Christian training worthy of the name. . . . The quicker the Church of England removes herself from her reactionary position, the better she will prepare herself for those larger responsibilities, for those greater opportunities for leadership which her catholic traditions and her apostolic creeds have imposed upon her. . . . An institution which never tires of proclaiming its rights as private owner over endowments and school buildings has descended very far already from the proper standard of social service in the Christian and civilized sense. Apostolic Christianity is only travestied when these egoistic claims are held as the *magna charta* of a National Church.

Democratic ideals have not had the transforming power upon the ecclesiastical institutions of England which democracy has had here.

Evangelical Union in Australia

The movement toward union of the Congregationalists, Methodists and Presbyterians of Australia has passed to another favorable stage with the recent action of the Presbyterian General Assembly. It appointed a committee on the subject two years ago and now it has voted to proceed with formulation of a plan of union in concert with representatives of the other bodies. Opposition was feeble in spirit and numerically weak; and significant enough the most telling arguments in favor of union came from country pastors who see the waste and wickedness of denominational rivalry in the face of general rampant secularism and the absence of any church in so many communities. Our Australian correspondent has reported, we regret to say, that the elder Congregationalists of Australia are opposing the movement for unity. We hope that this attitude will alter if a coalition can be formed which will conserve the principle of self-government for the local church. Simple, vital Christianity alone can solve the racial, class and political problems of the new commonwealth in a way calculated to ensure social righteousness and permanency of State; and nowhere better than in a new state, with a minimum of traditions political, ecclesiastical and theological can the experiment of an up-to-date, twentieth century, effective church polity and creed be worked out. Even we in our relative youth compared to Europe, have settled into grooves, taken on ceremony, become

enamored of tradition—to a degree. But in Australia there is more fluidity and adaptability.

The Sunday School as a Factor in Missions

Congregationalists began a new era in home missions twenty-one years ago by employing, through the Sunday School Society, state superintendents to cultivate Bible study, especially in planting and caring for Sunday schools. Nebraska was one of the first states where this work was undertaken and Rev. J. D. Stewart recently completed twenty-one years of service in that state. Much of the time his work has been single handed. It has spread over a large territory. It has included a great variety of duties. He has found it impossible to follow adequately by personal care many of the schools he had organized. But at least one-third of the Congregational churches now in the state have grown out of this work, and many of the Sunday schools organized have grown into churches of other organizations. A new association of Congregational churches, the Loup Valley, has just been formed. It includes nine churches already and more will join. Mr. Stewart planted the Sunday schools from which they grew and was present at the organization of every one of these churches. More than twenty-five other mission Sunday schools are in the territory of the association, some of which will grow into churches. Most of these Sunday schools are organized in country districts where the people have no other religious privileges. Some of the schools die for want of care or for lack of superintendents and teachers. But some communities grow beyond expectation and become centers of population, and the Sunday school early started in such a community exerts great influence for good on its character in its beginnings. Mr. Stewart has wrought patiently in this work for more than a score of years. More than any other one living man he can claim to be the father of Congregationalism in that state; and his work illustrates the great value at comparatively small cost of this work for the children and youth in new and growing sections.

Civil Service—Merit and Honesty

Hon. Carl Schurz, in his address before the National Civil Service Reform League at its annual meeting last week, very naturally and properly called attention to the fact that of all the Federal employees recently found guilty of venality in the administration of our postal service not one had come into the service by regular competitive examination. All of them had originally obtained their appointments by political influence or personal favor. In several cases, he said, "the positions to which they were appointed were excepted from the competitive rule on the ground so solemnly insisted on by the patronage monger that they were places of a confidential and fiduciary character, requiring a peculiar degree of integrity and trustworthiness, of which no competitive examination could furnish adequate proof." Mr. Schurz's facts offset much argument to the contrary. The spoils system is evil and nothing but evil. Mr. Schurz also ex-

posed the connection of Congressmen with the recent scandals, a phase of the matter for some reason not touched upon either in Mr. Bristow's report or in the President's memorandum. It is a phase which needs to have full publicity, and the Democratic leaders very naturally and rightly are insisting upon it.

The End of the Wage System, and Old-Age Pensions

United States Labor Commissioner, Hon. Carroll D. Wright, in address before the Ethical Culture Society of Philadelphia, made a prophecy which is of much significance, coming from him. For his head has always remained clear and cool, even when his heart has been sympathetic and warm. He praises the demand of labor for a reasonable margin beyond the iron law of wages, and predicts that the wage system will pass away because shown to be unsatisfactory in so many of its applications. He thinks it is too dependent on the generosity and greatmindedness of employers for its fair working. The coming system, he thinks will be one of profit-sharing and co-operation, and the old age of the worker will be guarded against poverty inasmuch as it will come to be seen that depreciation of the laborer may as rightfully be charged against the consumer of his products while the laborer is active, as depreciation of property and machinery is now charged against the consumer by the capitalist.

Responsibility as Well as Power Power without responsibility leads to tyranny, and of tyranny in connection with trades-unionism the country has had much of late. Following closely the Taff Vale decision in England, which brought English trade-unionists to realize that there must be responsibility as well as power, there now comes the decision of Judge Holdom of Chicago, fining a union of press feeders \$1,000 for contempt of court in disregarding an injunction restraining it as an organization from interfering with employees of printing firms, members of the Chicago Typothetae. Abominable treatment of non-union laborers by members of the union and its entire disregard of the orders of the court led the judge to impose the fine. Of course an appeal was taken. The tension existing in Chicago between employers and employees, as the result of the prolonged strife between union and non-union labor may be inferred from the fact that at a banquet of contractors and builders held last week, one of the participants refused to toast the American flag as an emblem of liberty: "Why, the emblem of liberty is a farce when men are shot down in the streets because they are trying to earn an honest living; when we are afraid to assert our right for fear some labor organization will oppose us," said he. Colorado is passing through what is virtually civil war, in the fight between the Western Miners' Federation on the one hand, and employers, non-union miners and the state militia on the other hand.

Mormonism to be Investigated

It is a matter of very great significance that the Senate Committee on Privileges and Elections, to which the charges against Senator Smoot of Utah has been referred,

decided unanimously last week to probe the matter to the bottom—and more, to investigate the relation of the Mormon Church to the affairs of the State of Utah. Senator Smoot has been furnished with copies of the charges brought against him, and informed that the committee will hear him in reply. If this investigation is thorough it may have far-reaching consequences not only to Utah but to adjacent states where Mormonism has begun to have political ambition and power.

Panama Threats of invasion of Panama by Colombia as yet have not been more than threats. General Reyes has just been elected president of Colombia. He is now in Washington sounding the situation, and doubtless has found out by this time that the United States has no intention of reversing its course. Debate in the House of Representatives last week showed that while the Democrats condemn the method of the Administration they will accept the act and the facts, construction of the canal meaning vast increase of wealth for the South, and making Southern Democrats especially eager for prompt building of the canal. Senator Hoar has introduced a resolution calling upon the President to answer, if compatible with public welfare, certain leading questions as to the methods employed by the Panamanians in revolting, and the relations of United States officials and military men to the same. Senator Hoar may be like-minded with Dr. New-
man Smyth of New Haven, who is engaged in controversy with the *Outlook* over the ethics of the affair. The first minister from the United States to Panama will be Hon. William I. Buchanan. He has served us as diplomat in Argentine Republic; has arbitrated between Chile and Argentine Republic; and knows the Latin-American type of mind and method of conducting government.

Turkey and the United States

Every day's delay in Turkey's granting reparation to American citizens for injury done to life and property years ago, just so far as it is tolerated by our Government, makes possible such incidents as were reported last week from Alexandria, where the United States consul, Mr. Davis, was insulted by a Turkish mob and by Turkish police officials. Mr. Davis at once lowered the American flag, left for Beirut, and laid the matter before his superiors. Instructions have gone from Washington to Minister Leishman in Constantinople, to have the matter thoroughly investigated and reparation made if the consul, Mr. Davis, is shown to have been acting within his rights.

Mayor Low, Bishop Potter and Rev. Drs. Parkhurst, D. J. Burrell, J. R. Stevenson and R. S. MacArthur, with noted laymen, have signed an appeal to New Yorkers for funds to relieve Macedonian sufferers. It is a movement akin to that in Boston of which Hon. S. B. Capen is head and which Governor Bates, Bishop Lawrence and other eminent citizens have indorsed. The American Board's missionaries will handle and account for all money sent to the front by Kidder, Peabody & Co., Boston. Fourteen hundred dollars have just been sent to Rev. Lewis Bond at Monas-

tir, who will use it to purchase food, blankets and grain. Mr. Bond is acting as treasurer for English and European relief funds as well as for the American. British consular officials are helping in the distribution of aid by protecting the American missionaries.

Herbert Spencer

It takes time for a great man's work to be fully appreciated. At first men antagonize it, then silently ignore it, and finally remark that they have always believed it! The last attitude is not much more reasonable than the first, for the whole work of any man is not apt to be as true and significant as some of his greater ideas.

In our attitude towards the work of Herbert Spencer, we are not disposed to antagonize it, nor silently ignore it, nor uncritically to accept the whole of it, yet we recognize that much in his method and work is worth our serious attention.

He did much towards forwarding the movement of recent thought in its return to the outer world. For years many thinkers had been trying to deduce the world by sheer thought; a return was necessary from bare thought to things, from logic to life, from philosophy to science. Spencer gathered the facts from the four quarters of the earth, from the realms above and the world within. He tried to comprehend the whole world of experience. He did more than draw plans, he gathered the brick and stone for the building.

His great service for philosophy and theology was his formulation of the law of evolution. The new vision of nature which the last century had was not of nature as a great machine, but as a growing reality—the stars were evolved from star dust; the earth's crust had a history; the plants and trees were developed in continuous succession; the lowest and the highest animals were under the same law of life; and man is no exception, for he too is in direct descent from the first forms of life. Evolution is the great fact in all worlds of which we have any knowledge.

The generalization that evolution has proceeded in accordance with law, without break, in all realms and with all things and souls was the great work of Spencer. As the ovum develops from simplicity to complexity, from a structureless condition to a definite structure, so the stars above us, the earth beneath us, the plants and animals about us, and the mind within and the human world without have one and all developed in like manner.

The significance of his religious or theological contribution consists in this, first of all, that he recognized that religion was due to an ineradicable religious instinct and to the touch and pressure upon the soul of the great power of the universe. In his day many men thought that religion was an invention of priests; others of some eminence in science ignored religion or spoke of it as a superstition; but he saw that a fact so deep in the experience of the soul, so wide-spread in history and so persistent in the development of the race must be something wrought into the fibers of the soul and

produced, certainly in its higher powers, by the constant pressure upon it of the unknown reality. If the soul could not know, neither could it eliminate the reality from its consciousness.

He also did no small service in showing the large places that mystery must ever have in it. In his day, on the one hand, the shallow theologian knew everything about God, his eternal decrees, the number of the elect, the details in the topography of heaven and hell; while on the other hand, the positivist, with arrested mind, sought to worship the order of this phenomenal world and the abstract idea of humanity. Spencer showed how, with the growth of knowledge, mystery increases. The order of this phenomenal world can never satisfy the religious instinct of the soul, for it craves the invisible and eternal. And he so enlarged the thought of man with respect to the universe that parochialism in religion with its too definite and clear knowledge became impossible. Mystery surrounds us on every hand; it envelops everything; it is the atmosphere in which reverence grows.

The influence of Spencer and the larger movement of thought of which he was the exponent has had considerable influence on recent thinking. Much of his thought has entered into its very substance. The idea of evolution dominates all departments of life and thought.

Spencer's influence on some has not been favorable to religion. The agnostic element in his thinking has not been without its baneful effect in darkening the minds of many and leading them to relegate the supreme interests of life to the abyssal depths of ignorance.

On the other hand, the more theistic and religious elements of his thought have had no little influence in advancing men beyond his own position. His quasi-theism has become thorough-going theism with others. The intellectual career of the late John Fiske is an illustration of this better religious influence. Starting with much of the agnosticism of Spencer he ends his intellectual career a thorough-going theist to whom the universe is the living expression of the life and thought of the immanent and righteous God; moral laws have their sanction in God; the immortality of man is pledged by God.

If this were the occasion for criticism rather than for appreciation, one could readily show how Spencer failed in much he undertook to do. He certainly did not succeed in the final unification of knowledge—failure is inevitable if one undertakes to interpret reality in terms that apply only to things and forces. Not power, nor causality, but purpose and personality are the only adequate ideas by which to understand the universe. His absolute is the blank unrelated, not the reality of all relations. His appearances are only phenomenal, not the intelligible manifestations of reality. His mystery deepens into thick darkness, rather than results from excess of light. He seeks for the common elements in all religions rather than for the uniquely significant in the highest religion. He seeks for the elements which are first in time, and forgets the greater elements, which, though last in time, are first in importance.

The Far East

Japan has just given to the world an illustration of the worth of power concentrated in the hands of the few rather than dispersed in the hands of the many, when passion is aroused and the war tom-toms beat. Pending negotiations with Russia and explicit answers from the giant European Power, the Mikado, the "elder statesmen" making up his Privy Council, and the Katsura Ministry have been endeavoring to prevent an outbreak of popular wrath, at the same time that every precaution has been taken by them to put army and navy in condition to act if war must be waged.

The Diet was originally summoned for the 5th. Wishing if possible to have Russia's answer to lay before the legislature, the Ministry ordered the Diet's opening postponed until the 10th, at which date Russia still was dumb. The Mikado in person opened the Diet with a speech containing but a slight allusion to the dispute with Russia, so slight as to breed discontent, which a few hours later bore fruit in a most significant innovation on the part of the House of Representatives, which promptly and unanimously formulated a reply to the emperor, asserting that Japan was now at its zenith and in a position not paralleled in the last one thousand years; that the course of the Katsura Ministry was "ill adapted to the needs of the situation and not consistent with the enhancement of national influences." This virtual impeachment of the Cabinet by all sections of the House, by all parties and factions of the electorate surprised and for a time dazed the representatives of the Ministry. It led naturally to the dissolution of the Diet the following day, power to do this being a surviving arbitrary right of the throne; and one that in this case at least doubtless will save Japan from action which Russia would be only too glad to see her take, namely, aggression.

While we have no doubt that the answer which Russia has made to Japan and is now being considered by the Ministry is one that she has made with due knowledge that Japan's limit of patience is exhausted and that certain concessions with respect to Korea must be made if war is to be averted, we also believe that Russia's policy of late has been so to procrastinate, so to color dispatches from St. Petersburg, so to aggravate the already irritated mind of the Japanese public as to force Japan to take action which would lose her the sympathy of the Occident if war came. In democracies such impeachment of a Cabinet by the national legislature would have brought on war, assuming that that is what the Diet wants. In Japan it will simply accentuate the burdens of men who know far better than the populace or their representatives can what war means to Japan.

Robert E. Speer gave the eulogy at the funeral of Dr. Henry Clay Trumbull, and stated that he was "of Dr. Trumbull's making," one of many youth saved by personal influence and set about Christian work. Mr. Speer contended that Dr. Trumbull as an exponent of absolute loyalty to truth as he saw it, and of "Friendship as the Master passion" was the greatest man of his generation. Among the pallbearers were Dean Sanders of

Yale, Prof. Rufus Jones of Haverford College, Provost Harrison of the University of Pennsylvania, Dr. Talcott Williams, Judge Mayer Sulzberger—a Jew—John Wanamaker and Mr. John H. Converse.

Christmas Giving and Receiving

"This, then, is the Christ who comes to us once more on a new Christmas Day. He is the Christ who shows us that a human life is all the more human if it be free from sin—the Christ who proclaims unselfishness—the Christ to whom length of life is not necessary, and who plucks the scepter out of the hand of death."

These, in the words of Phillips Brooks, are some of the gifts foreshadowed and made possible by Christ's Advent. He came to save his people from their sins. He is himself the great example of a human sinlessness, revealing man to himself in an ideal of holy purpose. He calls to social service, he shows the reality of a divine life which finds the earth a training ground and opportunity but is stronger and more enduring than the life we know. From him come all our perfect gifts, crowned with the love which glorifies our imperfections. Is there any wonder that the day of the advent of God's Son has been made the day on which we express our affections in giving and receiving? The light that shines upon the many gifts is the reflection of the one Gift of God to man.

There is a lesser joy of Christmas giving which must also have its place whether or no men have awakened to the meaning of this highest blessing. The worth of Christmas offerings may be measured by their adaptation to our needs and our desires. That is a real, though lower scale of worth, self-centered as a child's thought often is. But to the second thought of the child and the first thought of the man or woman who has learned the secret of the life with Christ, the loving thought behind the gift establishes its value. We like to be remembered, we resent an inappropriate or careless offering.

How infinitely is the spirit of Christmas time and the value of its gifts enhanced by this love behind the thought. When we put something of ourselves into the gift, when our affection clothes it and speaks through it, then first it becomes worthy to be associated with God's gift of Christ for men. Here is the Christmas opportunity which laughs at poverty or wealth and is the portion even of the little child—the opportunity to let love speak. Better is the child's gift, shaped—and soiled—with long labor of unaccustomed fingers and wrapped with clumsy but loving care than the costliest jewel that "pays a social obligation."

Nor must it be forgotten that there are heights of receiving also for the loving heart. For ten who can give graciously and enjoy the giving there is hardly one who has learned that even finer art of putting love into the taking of gifts which others bring. Here, too, is the parable of man's folly which fails to grasp the deeper Christmas joy. We are so unready to meet God's love which sent us Christ with full, unquestioning, joyful answering love. To give, even to God, pleases our pride; to receive all from his love—redemption, life, joy, hope, the strength that overcomes—to

take all and be eternally and completely debtor is the hard but glorious opportunity of sinners.

Out of this receiving of love, so hard to reach, so happy in its gift of quietness of heart, comes our great opportunity of giving. For love is rightly eager to answer love according to the measure of its power. God's love reveals the opportunity of God's need. He gives himself, he asks us for ourselves. To what shall the answering spirit of the Christmas time lead us, if not to give ourselves to him, that gift for gift, we may be one with him in spirit, one in purpose, one in hope of everlasting love?

In Brief

Our new serial, *A Case of Sardines*, by Rev. Charles P. Cleaves, will begin next week.

There are forty-eight Roman Catholic girls studying at Smith College, and fourteen Jews. American Catholic laymen do not all favor conventual training, it seems.

Next week will bring the flood of Forefathers' Day oratory. Let us listen for the word that tells us not only how to revere the Pilgrims, but how to carry on their work.

The new president of the College of the City of New York, John H. Finley, formerly of Knox College, has said it: "The private college president is the beggar of modern civilization."

The editor of the *Presbyterian Journal* never heard of Prof. Borden P. Bowne until the cry of "Heresy" arose. Is Hodge still the only theologian read by Presbyterians in and around Philadelphia?

Several questions which have lately been received with request for answers in *The Congregationalist* have been forwarded to President King of Oberlin College, who is to begin in our columns next week a correspondence with our readers.

A minister recently addressed a company of Christian men, pressing home on them the supreme need of sacrifice. With emphatic gestures of a hand on one finger of which a splendid diamond flashed, he enforced his eloquent appeal for self-denial. It was impressive.

We have seldom published Christmas stories so entirely unlike as the three which appear this week. Dr. Gladden, Mr. Patchell and Miss Brown have written on lines peculiarly congenial to each, but the genuine Christmas flavor pervades all the stories.

The unanimous election by the United States Senate of Rev. Dr. Edward Everett Hale, as chaplain for the session of this winter, ensures that the prayers will be American in tone, and calculated to make senators mindful of the Fatherhood of God and the brotherhood of man.

The *Presbyterian*, having succeeded in driving Prof. Henry Preserved Smith's book on Old Testament History out of the bookstores of the Presbyterian (North) denomination, is now attacking Professors Burton and Matthews' *Constructive Studies in the Life of Christ*.

If reports from Denver, Col., be true the forces of evil and corruption there, in the recent election, carried things with a high hand, dealing out personal violence to reformers who were endeavoring to guard the sanctity of the ballot. One of the clergymen of the city was jailed, and later beaten.

Governor Pennypacker of Pennsylvania is being condemned by the press of the state for saying that it is a commonwealth that "has no ills worthy of mention," and for so using his appointing power as to further his own ambi-

tion to sit on the supreme judicial bench when he retires from the governorship.

According to the *Congressional Record* the extra session of Congress adjourned at 12 o'clock, Dec. 7, and according to the same authority the regular session began at the same time. All efforts to make it appear that there was a recess between sessions are simply joggles with the truth, that lose none of their perniciousness by being made by statesmen.

We do not know of any one document in which so much valuable information concerning laws and customs concerning the observance of Sunday can be found as in the report just issued of the New York Sabbath Committee. It is sane, up-to-date and interesting. It may be had by sending a postage stamp to Sec. W. S. Hubbell, 31 Bible House, New York.

Child labor as Mrs. Browning sang of it is cruel, and the states which have forbidden it have done well. To leave children on the streets in idleness is hardly less cruel, and states which forbid children to labor should provide for their education, and should also permit them to be industrious while their parents are tolling for them during their vacations.

Senator Gallinger of New Hampshire has done well to introduce in Congress a bill appropriating funds for a national forest reservation in the White Mountains, New Hampshire. If it is a wise policy for the South and the West, it is for New England too. The summer guests who stand to profit by preservation of the White Mountain forests come from all parts of the nation.

Jowett contended that the best way to teach either theology or philosophy was by using biography. We are interested to note that the Methodist method of training the Filipino converts—according to Presiding Elder Stuntz's letter in the *Northwestern Christian Advocate*—is by lessons in Stalker's *Life of Christ*, the *Life of John Wesley* and the *Christian Experience of Martin Luther*.

President Perry of Marietta College is reported as stirring the recent meeting of the Ohio Federation of Churches by his courageous dealing with baneful caste and class distinctions in the churches, and the ominous alienation from the church of the working classes in the cities. The quiet manner of delivery is said to have made the dynamical character of the thought all the more stirring.

According to the *Interior* nineteen bodies recorded as "babies" were buried in the cemetery of Zion City between Sept. 1 and Nov. 25. That is more than twice the relative infant mortality of Chicago, granting that the estimate of a population of 10,000 for Zion City is not too large. This is a serious fact to be faced by Dowie and his followers, who are building a city with healing by prayer without medicine as its chief corner stone.

"I wish I had your faith," said a young woman once to the late Rev. Dr. James M. Pullman of Lynn. "You can have a similar faith at the same price, but the price is high," said he. Of Dr. Pullman it has just been finely said by Rev. Dr. F. O. Hall: "He achieved faith in God by trusting him entirely. He achieved faith in Christ by obeying him absolutely. He achieved faith in men by loving them devotedly."

Seven and a half years ago Rev. D. D. Ritchie succeeded Rev. J. H. Jowett, now of Carr's Lane Congregational Church, Birmingham, as pastor of St. James' Church, Newcastle, Eng. Mr. Ritchie now follows Secretary Mitchell of the Congregational Union of England and Wales as principal of Nottingham Theological Institute. This is of interest to American Congregationalists because Mr. Ritchie is likely to be heard from in

future years as one of the leaders of English Congregationalism.

Dr. Clark of the Christian Endeavor Society sees discouragement in the fact that American boys are less interested in the history and government of their own country than the young Russian Jews who have recently arrived and entered our public schools. There is consolation in knowing that these Russian Jews will have American boys who may inherit the patriotism their fathers are learning by contrasting the privileges of their adopted country with the deprivations imposed on them by the country they have left behind.

That undertaking of the Boston Superintendent's Union to dignify and increase Sunday school offerings deserves well of the denomination. It is explained in detail on page 945. Methodist Sunday schools last year gave to their missionary societies over \$400,000. Sunday schools connected with the Episcopal Church gave to their foreign missionary society alone \$100,000. Our six national societies received from the Congregational Sunday schools of the country last year only a little over \$50,000. Why this startling contrast?

One of the Boston daily newspapers has lately furnished examples of the language used by some of our public men in prayer, and another has undertaken to give the words these men use when they swear. We suspect that in both cases the phrases were prepared in the composing-rooms. But if the reporters are accustomed to use as good prayers as the examples given, and to say nothing worse than the harmless exclamations recorded, than the secular newspapers do not need to defend themselves against the charge that they are irreligious.

When Leo XIII. died the wealth of the papacy was not by several millions what it was when he came to the throne, and the new pope has been investigating why. Leo XIII. was an aristocrat and was kindly disposed toward the Italian families of rank loyal to the church. To several of them he loaned much, and not all of it was secured. Reports from Rome vary as to what Pius X. will do. To avoid a scandal he may permit high born debtors to retain capital and interest; he may insist upon interest alone; he may press for full payment indifferent to the scandal caused.

It is said that the South has added \$900,000,000 to its wealth within a few years solely because of the increase in demand for cotton, and the higher prices at which it has sold. Of course most of this has gone to strengthen the essential and entirely commendable things of life. Schools, churches, homes, factories have all felt the magic touch of gold. But some of it has gone to undermine honor, simplicity of ideals, contentment. The *Biblical Recorder*, just at hand, is disposed to agree with the *Charlotte Observer*, that North Carolina is passing through a demoralizing era of speculation, with the gambling habit growing among women as well as among men.

An interesting illustration of the transmission of ethical passion from one generation to another is found in the case of William James, Jr. His father, the eminent psychologist, is a great citizen, judged by the test of his willingness to put himself on record as favoring or as opposed to policies of state. He has the fighting instinct, the indifference to popular approval which Herbert Spencer when he was here in 1882 found so wanting among us; an indifference, he thought, so prophetic of coming degeneration to the republic. Mr. James, Jr., is out with an article in the *Harvard Graduates' Magazine*, in which with a courage like his father's, he exposes some of the evils of present-day collegiate athletics.

The number of Passive Resisters who have been summoned thus far before English courts for refusing to pay their taxes under

Four English Scientists of the Victorian Era

By Rev. Daniel Evans, Cambridge

On the pages which record the remarkable advance of science during the past fifty years the names of Tyndall, Huxley, Darwin and Spencer stand out in bold type. We may briefly characterize each as follows:

JOHN TYNDALL: a scientist of distinction in molecular physics. He also did original and lasting work in his scientific explanation of the nature and causes of the motion of glaciers; in his inquiries into the causes of the changing color of the ocean and the deep blue of the sky. In his studies on radiant heat he familiarized men with the great truth of the conservation of energy. In his excursions into the philosophical realms and into the religious sphere he caused widespread commotion with statements which apparently suggested materialism. With facile pen and with the power of a romanticist he did much to spread scientific knowledge. His passion for science and his love for our country were evidenced in his generous gift to us of the proceeds of his lecture tour in our land.

THOMAS HENRY HUXLEY: specialist in the fields of biology and anatomy. He was a master of the scalpel and microscope, made discoveries that went to the bottom of things in physiology, originated new methods of scientific study, began the reconstruction of the classification of animals, explored nearly the whole animal world from amoeba to man, and in the work of classification stands second only to Cuvier. He was a popularizer of the truths of science, a champion of the right of science to a high place in education, a disturber of the self-complacent ecclesiastical world, a knight errant fighting many hard battles for truth with the Philistines and obscurantists of his day, "a spotless Galahad of intellectual integrity," a smiter of all humbugs, tolerant of everything but lies, devoted to truth with all his soul, and, withal, a gentle human being with a warm heart.

CHARLES DARWIN: the scientist *par excellence*, pre-eminently the specialist, the patient investigator of biological facts. He was the discoverer of the place and power of natural selection in the transformation of species. What Lyell did in the sphere of geology in discovering the forces now at work which produced the earth's crust, Darwin did in the sphere of life. In the selective human agencies now operative in the breeding of horses, cattle and birds, and in the culture of fruit and flowers, he found the clew to the agency of natural selection operative in all ages, securing the survival of favored individuals in the struggle for existence, and producing the whole successive series of living forms. This was his great and original contribution to the doctrine of evolution, and it ranks him as one of the greatest scientists of the world.

HERBERT SPENCER: the philosopher of the sciences. In an age when statesmen were organizing the different and separate states into republics and consolidating colonies into empires, when the captains of industry were combining their competing plants and consolidating their separate interests, there came this man with the genius for organizing the various departments of science and the manifold truths of modern knowledge. He was the formulator of the great law of evolution. His distinction is that he has showed how the very universe from star dust to man evolves in accordance with law.

Great as the philosopher of the sciences, he was heroic as a student, audacious in the all-comprehensiveness of his conception, persistent in his large pursuits in spite of ill health, undeterred by obstacles almost insurmountable, not diverted by the antagonisms of his enemies, unswerving in his orbit when fame brought him the applause of the people, renouncing many of the supreme blessings of life that he might attain the prize of the high calling of his great intellectual interests.

These four scientists were friends in their days upon the earth, and now when they are dead they should not be separated in our memory, gratitude and honor. Though dead they still speak to us of the greatness of truth, and proclaim their faith that it and it alone will prevail. Wisdom is justified in these four of her children.

the new Education Act in England is 6,772. Among them are several clergymen who have been sent to prison. Public opinion, says the Liberal leader, Mr. Asquith, is rapidly becoming dominant that sectarian strife shall end, and people are making up their minds "first to see that provision is made for an effective education being brought within the reach of every English child, and secondly to see that a public service carried on at the public cost shall be conducted in accordance with that method of representative popular control which we in this country are in the habit of applying wherever money taken from the people's pockets is expended for the people's benefit."

It seems only a little while since we were welcoming Dr. F. E. Clark home from an extended tour, but soon Godspeeds will be in order again in view of his projected trip to Australasia. He expects to sail from San Francisco Dec. 31, stopping a day in Honolulu and touching next at the Samoan Islands, where there are a number of Endeavor Societies. He is due at Auckland, New Zealand, Jan. 20, where a vigorous month's campaign has been planned with meetings at the large centers. After a brief stop in Tasmania he will push on to Sidney, Brisbane, Melbourne and other important cities in Australia. Thence he will sail in April for England, stopping possibly for a few days in South Africa, and reaching London May 20, in season for the great British Endeavor convention, which promises to be one of the largest ever held. Before returning to America late in June he will visit Sweden and France. Dr. Clark is getting a record fully equal to that of the Apostle Paul as respects missionary journeyings and like him he leaves a blessing wherever he goes.

In and Around Boston

A Pastor of Greater Boston Called to Turkey

It is rather unusual for an Armenian who has found a place to work in this country to desire to return to his own land and people. But the pastor of the Clarendon Hills Congregational church is an exception. He is a graduate of Robert College and came to America to continue his studies with the purpose to return. He graduated from Hartford Theological Seminary and for the past five years has held his present pastorate. Now he has accepted a call to be his father's successor as pastor of the evangelical Armenian church in Constantinople. His father was a greatly respected and useful minister, and we learn from Dr. J. L. Barton, President Tracy of Anatolia College, Marsovan, and others who know the field that Mr. Schmayonian's opportunity is a large one, while his ministerial associates in this country speak confidently of his fitness for it. As his salary has been only \$800 per year and is to be about the same in his new field, his friends hope to secure for him a sum sufficient to move his family and goods to Constantinople. Rev. Dr. Henry N. Hoyt of Hyde Park receives contributions for this purpose.

Christmas in the Tenement

There are Christmas trees at the club, settlement, Salvation Army barracks and Sunday school, but not one of these takes the place of the Christmas tree at home. And because the residents connected with the South End House of Boston who have the happiness of the tenement boy and girl at heart realize this they are trying more and more to make Christmas a day when here as elsewhere the families shall enjoy the day together in

their own rooms. It requires loving tact to compass this, but the measure of the success of the settlement ideal lies in the sympathetic intimacy established between the residents and their neighbors.

Each resident has her own friends and she begins to lay her plans weeks before hand. She takes the eldest boy or girl of the family into her confidence. Together they go down town and choose little remembrances for father, mother, sisters and brothers. Then come the weeks of important secrecy, the evenings when they wrap and label the gifts. The trimming of the little tree is an event in which all the family take part.

On the night of nights a real Santa Claus, white-whiskered, rotund and jolly, finds his way in a charmingly mysterious fashion to each one of these blazing trees, sings his song, makes his jest and passes on.

Sometimes when the families are small, two or three celebrate together, but always the home spirit is dominant. As for the resident she is there as a friend and a neighbor, who loves and is loved.

Perfecting Puritanism

Rev. Daniel Evans gave a carefully prepared paper at the Monday Ministers' Meeting upon this seasonable topic. It was a message for the man who mourns the present and ever exalts the good old days, as well as for those who have cut out the Puritan era from their histories. Considering Erasmus, Luther and Calvin as supplying the background, the spirit of Puritanism was analyzed, and its fruitage in men, Church and State graphically portrayed. The perfecting of this force is the task of our age. It should be emancipated from its body of death, fleeing its Calvinism, its ecclesiasticism and its Sabbatarianism.

The Hymn from Heaven

By Rev. Edwin Hallock Byington

Glory to God in the highest,
And on earth peace among men in whom he is well
pleased.

Thus did the heavenly messengers sing to the wondering shepherds, in announcing the birth of Bethlehem's babe.

Did the inhabitants of heaven enjoy being sent with messages to this earth? Often it must have seemed like going from a bright, peaceful home into the cold night with its black rain and boisterous wind. To plunge, even for a moment, into earth's sin-polluted, sorrow-laden atmosphere, must have made them shrink. As we turn the pages of the Bible we see them performing their errands faithfully, but never with song. How could they sing, for in almost every case their task was grievous, or their visit unappreciated.

Notice how they are pictured: Cherubim must stand in Eden as guards against the guilty Adam and Eve whose punishment was banishment; angels hastening to warn Lot are threatened with indignities; one with drawn sword checks Balaam in his journey and compels him to utter messages distasteful to him; another found his word doubted by Gideon; while still another must write on the wall the ominous words, "Thou art weighed in the balances and art found wanting"—not altogether joyful experiences, these.

The heavenly heralds were too heavy-hearted to sing on earth; until they came to tell the birth of the manger babe, the Prince of Peace. Now their hearts are lightened; now it is easy for them to burst into rapturous song, and for the first

time in long centuries the angels felt like singing as they came to earth.

Who constituted this celestial choir? Angels, seraphim, cherubim. Was that all? The Scripture says: "And suddenly there was with the angel a multitude of the heavenly host praising God." To the Mount of Transfiguration came Moses and Elijah and spake of Christ's death. May we not suppose that when the words concerned his birth, others of those who on earth had served the Lord may have come as part of that heavenly host? I love to picture in that celestial choir the sweet singers of old—Miriam, timbrel in hand, chanting a victory wrought, not by wrathful billows but by redeeming love; Deborah, rejoicing now not in the death Jael accomplished with hammer and nail, but in the life Mary gave humanity in the lowly manger; Jephthah's daughter, the echo of whose music now was to be not death but life; Hannah, rejoicing more than at Samuel's birth and singing, "Unto us a child is born, unto us a son is given"; and David, his mighty soul moved to supernal ecstasy, his celestial harp inspiring cherubim and seraphim, as he sang the song of David's Son and David's Lord. In a multitude of the heavenly host, there must have been room for these. And would they have been content to tarry behind, and would the angels have said them nay? Surely not.

This hymn from heaven had two verses. The theme of the first verse was what this birth would bring to heaven, "Glory to God in the highest." We usually limit

our thoughts of Christ's work to what he accomplished on earth; but his incarnate ministry changed heaven as well. Earth is not what it was before Christ's incarnation: heaven is not what it was before his earthly life. He wrought the transformation of heaven as well as the reformation of earth. That incarnate life filled heaven with a new and radiant glory, such as the angels never had seen, such as had not shone in all the eternities. Artists frequently paint the star of the East with all its rays streaming down to the earth, but such is an imperfect representation, for its rays of light streamed into heaven as well.

Consider the glory revealed "in the highest" by Christ's incarnation and redemptive work. The glory of God's majesty had been shining since eternity: the glory of his creatorship had blazed into dazzling splendor with the first creative word: the glory of his sovereign reign over men and angels long had been manifest; and the divine love had been glowing in the countless gifts of his providence. But Christ once said, "Greater love hath no man than this, that a man lay down his life for his friends." The greatest glory is that radiating from sacrificial love. This now was revealed in the highest. The splendor of a divine sacrificial love now broke from the throne of God, flashed from dome to dome, and leaped from arch to arch.

The redemptive passion always had been in the divine heart, but now it was revealed in fullness. At last was disclosed



Platzhoff's Good Shepherd



Blashfield's Christmas Angels

in heaven, by this life on earth, heaven's greatest glory. Now also was assured the glory of the Lamb. The Son had a glory with the Father before the world was, but he was to return with a new glory. We are taught plainly that the splendor of Christ's enthronement after his incarnation was due not only to his sonship, but to the experiences of his incarnate existence. He was to change heaven by brightening it with what it never had known, the glory of a Redeemer.

As we read Revelation's account of heaven, there is apparent a triumphant tone, because of victory over sin and sorrow, over death and the grave, a conqueror's song. There is manifest also a tone of gratitude, appreciation of a deliverance wrought, the song of salvation. The glory of this triumph and of this gratitude were made possible by this birth in Bethlehem; without which this triumphant temper, this gladness of gratitude would have been impossible "in the highest."

Think over the figurative expressions, the mansions Christ has gone to prepare, the jewels gathered by the Master, pillars in the temple of our God. Picture the countless throng of the white-robed, the palms waving like the myriad leaves of a mighty forest, and listen to the song, the new song, with its glad volume that makes the vaults of heaven ring.

All this glorification and enrichment of heaven flowed from Bethlehem's manger.



Ploekhorst's Angel and the Shepherd

Marvelous the changes wrought in heaven by the redemption. Possibly they are greater, certainly more enduring, than those accomplished on earth. What wonder that the heavenly hymn began with "Glory to God in the highest."

Their second verse was concerning "peace on earth." Wonderful must be

peace, if angels thus characterize Christ's gift to earth. It must be more than the mere absence of strife, more than the calm of a cloudless sky, of an unruffled sea; something different from these. Christ said, "My peace I give unto you," the peace of a man who had not where to lay his head, the peace of the one who was betrayed, denied, misjudged, scorned, scourged, rejected, crucified. See the gull soaring serenely beneath the tempest clouds, or floating with folded wings on the billows of the turbulent ocean; there is a picture of peace. It is not a matter of surroundings, but of the spirit within.

Paul caught the echo of this song, and opens every one of his epistles with reference to peace, which, with grace, forms the golden thread of two strands, which binds his epistles with their varying emphasis on different truths. And singing with Silas in prison, he exemplified it.

Peace is peculiarly a heavenly gift; the world cannot give it, the world cannot take it away; it is the peace of God, which passeth all understanding. Peace for those in whom he is well pleased. We must make ready to receive it, but after all it is not one of the earnings of life, but a gift from our Lord Jesus Christ. Hast thou this peace in all fullness; then art thou well supplied. Dost thou lack it; then art thou poor indeed, even though thou seemest rich.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 27.—Jan. 2. An Optimist's Missionary Meeting. Isa. 60: 1-5.

What would a pessimist's missionary meeting be like? Probably pessimists wouldn't hold any. It would be a contradiction of terms. Did you ever know a thorough-going believer in, or worker for missions who was a pessimist? The croakers and the grumblers are not the persons who go to the front and take their places on the firing line. They are not the persons at home who proclaim firmly yet modestly their belief in missions and try to infuse into their sluggish fellow-Christians the same enthusiasm. Talk with one, and while he may confess that it is hard work to get a mission study class in his church or secure a large attendance upon missionary meetings, he will tell you that he has not lost heart touching the great movement itself. Or talk with the average returned missionary and you will find that his only discouragement arrives from the problems created by his very successes and his inability to enter the doors of opportunity about him.

The statistical argument may be adduced to buttress hope. The present fruitage of between four and five millions of native communicants and adherents may not seem large compared with the billion and a half of people now living on the face of the globe, but at the end of the third Christian century there were not as many nominal Christians in all the world as there are today actual Protestant converts and adherents from other faiths. There are districts in India where the population is making no perceptible gain, where the

native Christians are increasing at the rate of fifty per cent.

But figures do not begin to tell the story. Of course it does mean much that there are today in India 400,000 professing Christians in Japan perhaps 40,000, in China over 100,000. If each of these converts wins one or if some of them like Paul, or Paton, or Moody, win scores, the rate of advance during the next century will be much more rapid. But no figures can tell how Christianity is permeating the life of distant countries, elevating the moral standard, lifting women to the place where she ought habitually to dwell, doing away with old and unwholesome customs, changing social ideals, affecting the laws and coloring the entire social fabric. Japan is a remarkable illustration of a fairly Christianized country, even though not more than one in a thousand of its inhabitants is a professing Christian. When the late Maltbie Babcock made his last trip to the Orient he referred to the great structural and molecular changes going on in the Orient as a result of missions.

The very genius of Christianity presupposes triumph. It was never meant to be confined to one region or one race. It leaps from continent to continent. It is self-propagating. It is the best thing in the way of a religion that the world has ever seen. It meets, as no other religious system does, the universal instincts of the human heart in every clime. It has tremendous power of adaptation but its vitality is unimpaired from age to age.

And if you want anything more to make you exultant touching this matter of missions, get down to the roots of your own Christian life and think what a precious possession your own religion is. When one takes the dimensions of his own faith squarely and thoroughly

and realizes its worth to him, he then becomes most hopeful regarding its universal spread.

Christmas Carol

When Christ in Bethlehem was born,
The winter night seemed rosy morn;
So bright the stars men thought 'twas day—
The world in golden beauty lay;
And yet one star in splendor there,
Than all the rest more heavenly fair,
The Magi to the manger drew.

Then holy peace o'er all the earth,
Proclaimed the blessed Saviour's birth;
Together lamb and lion fed;
Calf, wolf, and bear were gently led
By little children; leopards lay
Beside the timid kids all day;
There, fangless, basked the serpents too.

As shepherds watched their flocks by night,
Bright angels from the world of light,
With music filled the trembling air,
And God himself seemed everywhere.
"Be not afraid," they cried, "for see!
It is God's holy Jubilee,
With peace on earth, good will to you!"
—Frederic Rowland Marlein, *From the Italian*.

The Church Prayer Meeting

Topic, Dec. 20-26. Christmas Giving and Receiving. Acts 30: 35; John 3: 11-18. The gift festival. Its origin; God's gift to man. Its celebration; man's gift to man. Its perfect fulfillment; man's gift to God.
[For prayer meeting editorial see page 916.]

Life is not so short but there is always time for courtesy.—Emerson.



PART II.

"Already it was dark, but the courtier sped upon his errand and before the fifth hour of the night, the seventy were seated on the great divan that sweeps round the hall, the high priest in the midst, and at either end a scribe.

"Let the king know," said the high priest, "that we await his command." So I ran to carry the message; and the monarch, rising on his elbow from the couch where he was tossing, pointed me to a parchment lying on a table near, whereon these words were written: 'The king will know where the Christ is to be born.' With the mandate I hastened to the Hall of Counsel, and the high priest read the message. One after another of the doctors and the elders quickly said: 'It is Bethlehem of Judah.' And the scribe, at the order of the high priest wrote upon the king's parchment the word of the prophet: 'And thou, Bethlehem, land of Judah, art in no wise least among the princes of Judah; for out of thee shall come forth a governor which shall be shepherd of my people Israel.' This I was bidden to carry to the king. He caught it from my hand and scanned it eagerly; then bade me return and say that the king's desire was granted and that the council was free to go. Lighting their torches and their lanterns the seventy departed to their homes and all was still.

"It was the noon of night when they went forth, and I sought my couch but found no sleep. My mind was filled with the strange things that I had seen and heard, and I was pondering the answer of the Sanhedrin, and putting with it something that had happened not many days before. For one morning, my father had sent me upon an errand to my grandmother Anna, whom they call the prophetess and whose days were spent in the temple; and while I stood by her side there came into the court a venerable man followed by a young woman with a beautiful face, who bore in her arms a baby with large, wondering eyes. My grandmother turned suddenly, and stood silent for a moment before the mother, looking into the face of the child, who smiled upon her. 'Thanks be to God!' she cried. 'If the spirit of wisdom have not departed from me, and if the sight of my old eyes deceive me not, this is He who shall redeem Israel!' The people gathered about to hear the word of the prophetess, and the mother's face kindled

with a strange light but she spake no word. I heard them call the man Joseph, and his wife Mary; and I knew that a husband and wife bearing that name were sojourning in the house of a kinsman of mine on the hill of old Bethlehem. As I drew near to my grandmother, who had taken the baby from his mother's arms, he stretched forth his soft hand

had departed. I could not rid my mind of the belief that the Prince and Saviour, so long awaited, had come at last, and was now a babe in Bethlehem. And I knew that the wicked king would find him, if he could, and destroy him. At length I slept a troubled sleep, but not for long, for in the early dawn the courtier who had brought the tidings to Herod came to waken me.

"Samuel," he said, "thou art a trusty lad; arise and go down to the Khan on the north side of the Tyropeon near the Damascus Gate, and say to the three Magians of whom thou hast heard that the king desireth their presence, and bids them come at once, and secretly, as they may, for the matter demandeth both haste and privacy." So I arose and went, and found the Magians and brought them to the king. Now again it was the fox and not the wolf that I saw in the royal apparel.

"Ye seek the new-born king of the Jews?" he questioned.

"Thou hast spoken truth, my lord the king."

"I, too, would find him. What sign of his appearing have ye seen?"

"The star that heralds the coming of a great king hath arisen; following its light we have come hither."

"When did the star arise?"

"It is now fifty days since first we saw it."

"Go search for him in the City of David," whispered the king in a voice that hissed; "and if ye find him, come again and bring me word that I may go and worship him also."

"The wise men looked at one another and were silent; bowing low they departed from the royal presence."

"All the day my heart was beating fast and my thoughts were tossed about like leaves in the wind of autumn. That the Magians would find the beautiful babe I did not doubt; would they return and tell the king? I trusted they would not. But even if they came not back, I knew that the tyrant would not rest until he had found the babe and had slain him.

As the night drew on my head was like to burst with anxious dread. I begged my father to let me go forth unto the air; and I walked swiftly from the palace, down through the Upper City and across the bridge that leads to the temple. The Court of the Israelites was open and lamps burned dimly here and there; the sacred place was cool and quiet; I cast myself upon a bench in the shadow of a



"Up, and get thee far hence"

and laid it on my cheek, looking down at me so wistfully that my heart went out to him as never before to any baby. 'What is his name?' I asked his mother. 'His name is Jesus,' she answered gently; and one who stood near answered, 'God grant that he may become indeed the Saviour of his people.'

"It was of this that I was thinking as I lay upon the couch, after the council

pillar and tried to bring together the happenings of the hours just past. While there I mused, and prayed, for I needed light, it came to me, as in a flash, that I must go to Bethlehem. I heard no voice, as did Samuel of old; but I was no less certain than I knew God's will. I rose and went forth into the night, passed quickly down to the Joppa Gate, and soon was speeding away to the south. It was moonlight and the way was not strange. I had often trodden it; for my kinsman, Elias, at whose house Joseph and Mary were sojourning, was near and dear to me, and were often passing to and fro. There were no noises save the lowing of kine, and the bleating of sheep in distant pastures; now and then a night-bird flitted across my way. The forty furlongs were soon passed, and I found myself toiling up the hill through the terraced vineyards, and standing at length, before my kinsman's house. For a moment I paused at the outer gate to frame my speech, then knocked, not too loudly, and Elias came forth.

"Samuel, my son, what has brought thee hither in the dead of night?" he demanded.

"Hush," I answered. "Is Joseph of Nazareth here, with Mary his wife, and the beautiful child?"

"Yea," he answered; "What wouldst thou with them?"

"I would speak with Joseph."

"I will call him."

"Nay, I must go to him. And no one must know; he must not know who I am or whence I came. My life might pay the forfeit."

"Thou art a wise lad," answered Elias; "let it be as thou wilt. In the inner court thou shalt find them sleeping. The lamp burns low."

"I passed into the court and stood at the portal of their sleeping-room, before which hung a curtain, which I parted softly, looking in. The old man lay upon the divan, with folded arms; the mother on a couch near by, with her baby on her breast. In the dim light I saw their beautiful faces. I drew near to Joseph and touched his brow with my palm, and he opened his eyes. I was standing over him, clad in my white linen tunic, bareheaded, and pale, I doubt not, with anxiety. The old man did not rise; he seemed to know that some message had come to him.

"Up, and get thee far hence on the morrow," I whispered, "for Herod seeks the young child's life." He made no answer, but gently inclined his head and closed his eyes for a moment, as if in prayer. Quickly and silently I drew back behind the curtain; even as its folds closed I saw him lifting up his head to look about him, but he saw me not.

"My kinsman besought me to lie down and rest but I dared not. Then he brought me a bowl of goat's milk and a few barley cakes, and I hastily drank the milk, and taking the cakes in my hand, with his blessing upon me, ran swiftly down the hill, praying Peace to his house. The dawn was reddening the sky above the hills of Moab, far away to the eastward, but my heart was light and my limbs were fleet; within an hour I stood before the Joppa Gate, and was soon in my room in the palace ready with the morning light for the work of the day.

"What happened after that you know. The Magians never returned to Jerusalem. Herod waited, chafing and raging, for a few days, until persuaded that they had mocked and eluded him, he sent assassins to Bethlehem to kill all the young children of the little city; but the blessed Babe was beyond his reach. This was the last spasm of the king's fury. As the wasp dies when it loses its sting, so this fiendish crime was his expiring madness. Not long afterward he perished, and the land was free from his blighting dominion.

"From my kinsman Elias I heard that Joseph and Mary returned by and by to Nazareth, where they have since been dwelling: from him, also, I heard of that beautiful Babe as he was growing up through childhood and youth. Wise and true and strong of heart was he, as men bare record; there were those who saw in him the promise of a great prophet; but I never saw him after that night, when I looked upon him sleeping, in the dim lamplight, upon his mother's breast, until I met him this morning in the gate. What Nathan has told us makes me hope that the wise men when they went to Bethlehem found what they sought: that the King has come for whom the people so long have waited—a King who shall reign in righteousness and rule in judgment—a man who shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

"But my father," cries Nathan, "thou didst not tell us whither Joseph went with the mother and the child, on that morning after you warned him."

"To Egypt—that was the story I heard."

"But what reason did he give for going?"

"He told Elias in the morning that an angel had appeared to him in the night."

"An angel?"

"Yea, my son. Was it not an angel? An angel is a messenger—a messenger of God—whether in the body or out of the body it mattereth not. That night I know that I was God's messenger. So men might often be, if they were ready to run when they are sent."

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 11

Mrs. James L. Hill presided. Mrs. Lyman Baird and Miss Wingate of Chicago, representing W. B. M. I., were warmly welcomed, bringing into close touch with this company in Pilgrim Hall the other group gathered at the same hour in the rooms of the Board of the Interior, united by a strong bond of faith, purpose and effort in a common cause. Miss Matthews of Auburndale, who goes soon to Mexico as their missionary, is a new link in the chain that connects the two boards, and the missionaries in Cesarea mentioned in the calendar for the week also represent both boards.

Miss Closson, recently of the girls' school at Talas, which belongs to Cesarea station, told of a spiritual awakening reported in recent letters and of the thirty-eight preaching places where service is held every Sunday and special services in addition. Dr. and Mrs. Farnsworth who have returned to this country are much missed by the people among whom so large a part of their lives has been spent. Those who are now in the field find their hands more than full with the work which offers enlarging opportunities.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Dec. 20, Sunday. *No Other Gospel.*—Gal. 1: 1-10.

"No other good news." There is a distinction in religion between what suits and what pleases man. Paul's good news of Christ crucified suited man's need; a Christianity with the offense of the cross eliminated pleases men, though it cannot help their need. We receive all from Christ, that we may work it out into a Christlike career. With the diluters and perverters of the gospel Paul was righteously indignant. Note the initial emphasis on the sacrifice of Christ as the Father's will.

Dec. 21. *Paul's Conversion.*—Gal. 1: 11-23.

The note of Paul's authority is that he derived it directly from Christ. "It pleased God to reveal his Son in me." This is the heart of the matter with all of us. We are led to Christ by the witness of testimony or by the authority of teachers, but our life is derived from him and is independent of intermediaries. But Paul's independence did not exclude co-operation. We are born from above (John 3: 4, margin) but we are born into the family of the children of God.

Dec. 22. *Resisting the Judaizers.*—Gal. 2: 1-11.

Humanly speaking Christianity had the narrowest of escapes from becoming a mere Jewish sect. These troublers of the Galatian church were blindly trying to make it so. Note that the first of these Jerusalem pillars was not a member of the twelve, but James the Lord's brother, who in his lifetime had not believed in him. It would be of the highest interest to know how Jesus revealed himself to this unbelieving brother and made him a pillar of the church.

Dec. 23. *Living through Christ.*—Gal. 2: 11-21.

We must always watch. Even after his experience with Cornelius Peter was led astray. Note again that the heart of the question for Paul is the sacrifice of Christ which supercedes the old way of an impossible obedience. It is not that righteousness is transferred—that could not be without a merging of individualities, but Christ by the cross opened a new and possible way toward righteousness.

Dec. 24. *Christian Freedom.*—Gal. 5: 1, 13-25.

Freedom is the test as well as the glory of Christians. It is so in all the ways of life. Leisure is a great test of men. The use a man makes of evenings and vacations is likely to show and determine what stuff he is made of. Freedom is sifting Americans. It has sifted and is still sifting American Negroes. To walk by the Spirit is to walk away from the perils of our Christian freedom.

Dec. 25. *Christmas Day—The Angel's Song.*—Luke 2: 1-20.

This is not a general, but an individual peace. It is no contradiction of Christ's prophecy of tribulation, but a foreshadowing of his "Peace I leave with you, my peace I give unto you." The Christian's portion—his best Christmas gift—is peace of heart in the midst of the necessary troubles of the world. But it is also the peace of a family into which all men are invited. Many who would find it hard to spend a lonely Christmas, are tempted to imagine Christ without in the same thought remembering his brotherhood. So Mary and his brothers came to take him from the world's service back to their own narrow home.

Dec. 26. *Sowing and Reaping.*—Gal. 6: 1-18.

Every one of us is building in the unseen world. Make that commonplace so vivid to your own soul that it will affect your wishes and your choices. Now all is hidden in the mist, some day the real building of our lives will be visible to every one. Note Paul's considerate gentleness in discipline and his warmth of heart in personal greetings.

How the Christ Child Came to Jimtown

By Rev. W. T. Patchell, San Jose, California

The sharp crack of pistol shots broke across the still, cold night and with an impatient movement the Jimtown parson threw his book on the table and leaned toward the fire, resting his moody face between his hands. It was Christmas Eve and he was reading the Christmas Carol, but the story seemed to deepen his unrest. "It was too simple in those days," he muttered; for the curse was on him, the night was rife with fancies and memories of other days, vivid and alluring, crowded in upon him.

The pine knots in the deep fireplace burned furiously, and the red flame rushing up the wide-throated chimney sang low of love and grief.

A muffled knock roused him, but before he could answer it, a burly black-whiskered man entered. "Hell's been raised down at Soapy's, Parson," he said, "an' they want ye." And stamping off the snow he walked to the fire, holding out his hands to the warm blaze, while the parson put on his arctics and took down his heavy ulster. He stopped to throw another log on the fire, then together they went out, the short man leading. It was bitter cold. The hills and somber divide were draped and choked with snow. Through the velvet canopy which stretched over the shadowy peaks the glittering stars receded to the outposts of creation, while the low hanging planets throbbed with fire. Just across the gulch Mammoth Mountain rolled up and touched the sky, its vast white flank reflecting their pale beams and the first faint light of the rising moon ran along its timbered crest. A few hundred feet below, lost in the lonely hills, the camp swung its are lamps in a pool of darkness. The parson's companion hurried down the trail, and the parson followed after. At the foot of the mesa the trail ran under a snow-burdened pine and as the burly man passed it a woman stepped out from its shadow and fell in behind him. She walked easily through the snow and the parson noted the graceful outlines of her figure.

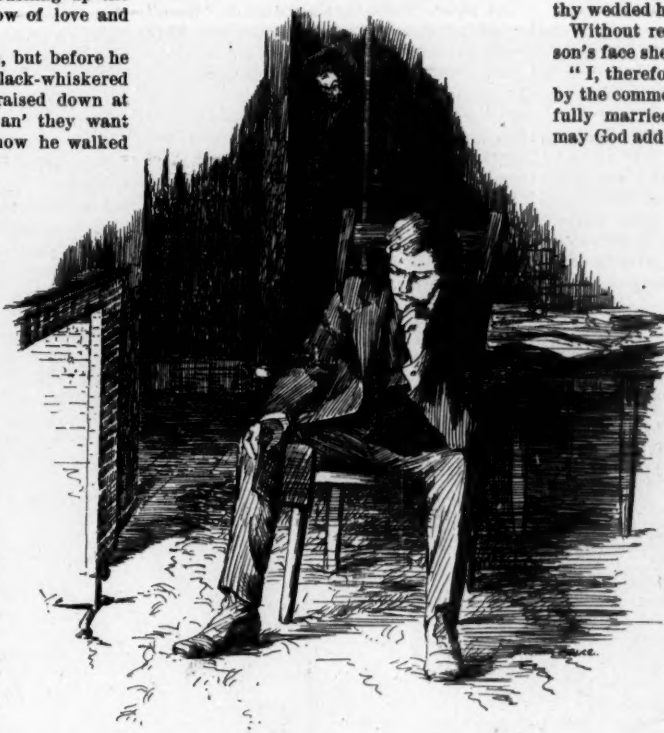
A gust of foul, hot air rushed into the faces of the three as Burns opened the door and they entered Soapy Smith's Saloon. The pine branches with which the room was profusely decorated were the visible sign of the season, without which the men gathered there would have experienced a feeling of deprivation. For it was Christmas that had drawn them from the hills and the lonely gulches.

Men were present who in three months' time had not seen a human face, their sole companion being a dog or a burro; and up from their subterranean haunts the miners had come, eager, human, to have a good social time and to spend all their money in having it. Spectacular cowboys from the valley clumped around with big clanking spurs, chaps, *sombreros* and uncut hair. "Bad" men who carried their "guns" conspicuously and looked "bad," quiet desperadoes, gamblers, lawyers, business men, renegade preachers, honest men, rascals, sharpers, clods and simpletons, all yielding to an imperative impulse, had come together to rejoice in the name of Christmas; and when the crowd parted to admit the new comers the parson saw the scared faces of the painted women who were

huddled at the doors of the dance hall which opened off the saloon.

On the floor lay a man in his shirt sleeves, his head pillowed on his own rolled up coat, while from a hole in his side the blood ran over the floor and settled in a pool that darkly reflected the glow of the red-hot stove. The doctor was bending over him, and with some impatience the wounded man said, "Well, Allen, what is it?"

The doctor straightened up, and, speaking to the parson rather than to the man or woman, said quietly, "He'll die very soon."



"The night was rife with fancies"

"You're sure of that?" The wounded man spoke harshly.

"Yes," answered the doctor, looking down at the man. "It's a dead sure thing, Ogilvie," and a curious note of sympathy came into his voice.

The silence was unbroken save by the sputtering are lamps, which threw a ghastly glare over the scene. The parson, who was watching the crowd, suddenly stepped forward, with upraised hand, for it made an almost imperceptible movement toward a white-haired, boyish looking fellow who was bound to a chair by alariat. The sheriff drew his big 44, and over the effeminate face of his prisoner crept an ugly sneer and his pale eyes flashed contempt and hatred.

But the man on the floor spoke, "Parson, we want you to marry us, and the doctor says you'll have to hurry." He laughed recklessly. A spasm of pain wrenched him. When it was passed, he turned to the woman, "Are you ready, Margaret?"

She stood as if frozen; the rich color in her face receded. She tried to speak but was unable to make any sound. The man's breath was coming hard—it sounded like death.

Just then at the lower end of the room there was a stir. The crowd parted, and down through the lane thus formed came a girl of eight or nine years. She had come from the upper rooms, and over her nightdress was thrown a warm blue robe which she held closely, and above her sweet, childish face

her fair hair tossed in curls. Yet, in her free, long-limbed movements, and the direct gaze with which she swept the scene, there was audacity; while the look which crept into her face as she glanced from one to another of the circle seemed to belong to the future, as for an instant the baby eyes grew old and very sad. She stood perfectly still, however, and the woman, gasping, said, "I'm ready."

"Hugh, wilt thou take this woman to be thy wedded wife?"

"Yes," he answered hoarsely, without taking his eyes off the child.

"Margaret, wilt thou take this man to be thy wedded husband?"

Without removing her eyes from the parson's face she whispered, "Yes."

"I, therefore, by the authority vested in me by the commonwealth, declare you to be lawfully married, husband and wife, to which may God add his blessing. Amen." The parson's voice intoned across the waiting crowd, holding them very quiet.

Then, simply, the parson opened a small, flexible Testament and began to read:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying—

as he read the matchless words his voice deepened and thrilled with feeling, his lithe body swayed, and with a cry of exultant conviction which carried to every heart he almost chanted the words:

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

And his listeners were confounded because that each one heard the word in his own tongue in his own language wherein he was born. And the lines of the sordid saloon faded away and the man and the woman and the child and all the rough men were out in the white night, under the frozen stars and down the cold heights of Mammoth came stealing the ravishing melody which once trembled across the Judean hills, and to the group, broken, distressed, humbled, as of yore, the Christ Child came.

In memories of love he came to all, in memories of sacrifices made and of burdens borne; in the piercing cry of a father: "Would God I had died for thee, my son, my son!" in the silent, long night-weeping of a mother for the man-child whom she had nursed on her bosom, in the mystery and dominion of life and of death he came, swinging back the gates of heaven until once again the glory of the Lord shone round about them and they were sore afraid, and bearded men, strong and wicked, broke down and wept with sorrow and remorse.

The dying man felt it and opened his eyes again. The woman shrank piteously before them.

"Will you let the little one kiss me?" he said softly to her. "Right and wrong are all mixed up, Margaret; I can't straighten out anything now." He stopped to gain control of himself. "Burns will give you and the little one my half of the mine. It belongs to you and I can't do anything else that is right. But let her kiss me, Margaret. Then perhaps I can believe the story of the Christ Child." In his yearning was infinite pathos.

The woman hesitated; then the white hardness went out of her face, her body relaxed its rigidity as with a low cry she sank by his side, her bowed face in her hands, sobbing wildly, "Forgive me, O forgive me, forgive me!"

With a mighty effort the dying man tried to draw her to himself, while into his face came a new light. Then he held his other hand out toward the child.

"Parson, will you pray for us?" his voice was faint.

The parson bowed his head and immediately every hat was off.

"O Father," the parson prayed, "Thou who didst send the Christ Child, and who tonight dost send him once more as a token of love and forgiveness, we know not why thou art well pleased in us, for we all have sinned bitterly and have gone a long way from home. But we are tired and sorry and very lonely, and we want to be forgiven and helped. For-

children like flowers lie broken by the way, if godly and sober fathers go down the dark road in stern sorrow, and O, Our Father in heaven, if we can relieve any of this pain, this night help us because of Christ who comes. Break the shackles of sin which bind us, the power of habits which destroy; conquer silly pride, and give us hearts forgiving and very tender; show us the right and help us do it, for we are poor, weary children who need Thee very much. Amen."

The parson's voice was tender and pleading. He had forgotten himself, and in his heart he carried the burden of all those who stood with him before God, and of all those who because of these suffered.

And as he ceased speaking the crowd stood hushed in awe, for more searching than the cold of the high mountains, was the chill breath of the Angel of Death who passed through their midst.

The parson broke the silence again, "Men," he said, "this is Christmas and we have heard the story of God's gift to us. He gave us the best he had. He didn't hire somebody to come; he came himself. We were a pretty hard lot to risk a little child among; but God took the chances, and although we crucified him, he gave his life willingly for us. You have gathered tonight for a good time, because it is Christmas; but the Christmas spirit ought to make us think for others. Isn't there some one you can make happy tonight? You know the homes back there—a mother is there, who, while you enjoy yourselves, is on her knees

as her baby boy, pure and sweet, who knelt at her knee. She can't think of you as big and bearded and wicked, and tonight she doesn't know where you are and O, her heart is breaking. Can't we do something for her and for all the others who are suffering? Let's each one send a Christmas gift to some one. If you'll give me the name and address and the money I'll mail it to each one with a message and then you will write home, too."

It was simply done: Cayuse Joe was the first man who stepped out, laying a handful of silver on the table.

"I'm an old broken down Cayuse, Parson, an' I ain't no mother livin'; but my daughter's got a leetle feller, she's called him Joe, an' I want him to think Sandy Claws is broke loose, so send it along."

The next man was a stalwart miner, full-bearded and rough in appearance, but his deep voice trembled as he said quietly: "I swore to God I'd never make a sign, but I guess you're right. You needn't sign any name, though," and he turned away hurriedly.

"That's my mother you wuz talkin' about, Parson," and Big John who drove the Bachelor Stage up over the wildest bit of road in the Rockies, broke down and blubbered. "She doesn't know where I am, an' hasn't fer ten years." And he drew his coat sleeve across his grizzled face, then suddenly stood erect, looking around with a flash of fire in his eyes; but the other men were getting out money, and writing addresses, and John carefully untied the long sack in which he carried his wealth and dumped the heap, silver and bills, onto the table.

All night long beside the roaring fire in his lonely cabin the Jintown parson wrote. The searching cold crept stealthily in, but his heart was warm and peace had come to him. When day broke over the snow-bound camp a flock of white-winged messengers flew out across the hills, and to the distant places of the earth they carried hope and joy.



"With a low cry she sank by his side"

give this man who has sinned; and this woman, Lord, and lay thy hand upon the head of the little child, and hold them in thy love. May this hour of terrible death become the way of eternal life for them. Help all of us who stand before Thee, Our Father; and if on this Christmas night hearts out yonder are breaking for our wrong, if mothers are weeping sore, if wives listen through the long night for footsteps that never come, if little

before God; you can remember when as a little fellow you knelt beside her, your heart was full of Christmas and you were eager for the morning, but when you looked into that mother's eyes you forgot everything except that she was praying that you might grow into good true manhood. O men, it's a long time gone, but it is as yesterday to that old mother who tonight on her knees is pleading, pleading for her boy. She is thinking of you

A Christmas Folk-Song

The little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was bold;
Now who would house Him from the cold?

Then opened wide a stable door,
Fair were the rushes on the floor;
The Ox put forth a horned head:
"Come, little Lord, here make Thy bed."

Uprose the Sheep were folded near:
"Thou Lamb of God, come, enter here."
He entered there to rush and reed,
Who was the Lamb of God indeed.

The little Jesus came to town;
With ox and sheep He laid Him down;
Peace to the byre, peace to the fold,
For that they housed Him from the cold!

—Lizette Woodworth Reese.

A Christmas Question

What can you give for Christmas?
It is not the gift that's brought,
But the love that goes with the giving,
The faith and the happy thought
That fills the life with gladness
And the eyes with unshed tears,
That will warm the coldest winter
Of the heart in future years.

What can you give for Christmas?
Just hold your tired hands still,
For a gift that is hard of earning
Its message does not fulfill.
But a simple memory token
Of love you can always send;
That will breathe a silent greeting
From the heart of friend to friend.

—Annie L. Jack.

The Literature of the Day

Two Indian Tales

The American Indian has proved something of a puzzle to our writers and his image in literature has often been distorted or falsely drawn. The advance in the sense of literary values in common things, together with the love of nature-study which characterizes our time, and the survival in the wilds of Canada of the little changed life of the aborigines have given new opportunity of study and characterization to our younger writers, of which two have availed themselves recently with notable success.

Mr. Stewart White's *Magic Forest** is a nature fairy story of the most delightful kind. It is about a child, but not primarily a book for children. A small American boy, with his head full of imaginative pictures, walks out of the civilized life of the present century into the midst of an Indian environment and travels with the Indians back and forth across the great Northern wilderness. How it happens and what he saw and experienced is told with delightful simplicity of imagination and observation. The book is beautifully made and the illustrations both in color and black and white are as fresh and original as they are closely illustrative of the text.

In Mr. Fraser's *Blood Lilies*† an Indian lad is the hero. It also is a tale of the Northern woods. At his birth the medicine man dreamed of brave deeds done in the month of scarlet lilies, under a blood red moon. The story is full of the wild romance of the North and the pathos of a vanishing race. The characters are well drawn—perhaps the best being the Scotch preacher, stern of face, but tender of heart; and The Ugly One, mother of Mas-ki-sis, whose passionate love for her son makes her heroic.

The Celtic Twilight‡

Mr. Yeats's presence in America as the protagonist of a new literary cult lends a special interest to this enlargement of his most characteristic volume. As a collection of current or recent myths and legends personally gathered in Ireland the work has a value and charm which is partly psychological and partly literary.

These are strange visions or imaginings to exist side by side with the gross material civilization of England. They appeal to the poetical in our thought and we read them with an eerie sense of sharing in forgotten race experiences.

Out of this material, however, the author has drawn the theory of life and motives for art which he is to proclaim among us. The Celtic twilight is not an ended age of myth and legend; it is the present experience of a richly endowed race. The fairies still live; the ghosts are still walking; the spiritual and demonic powers still hold intercourse with men; the difficulty is that our senses have ceased to be alive to their presence and

the mood that all nature is full of people whom we cannot see, and that some of them are ugly and grotesque and some wicked or foolish, but very many beautiful beyond any one we have ever seen, and that these are not far away when we are walking in pleasant and quiet places."

With these fragments from Mr. Yeats's literary confession of faith, we leave his book, suggesting that it will be an indispensable as well as interesting introduction to his public utterances this winter.

Books of Travel and the Wilds

The days of exploration in wholly unknown lands seem numbered. Yet there

is still room for strange adventure in unfamiliar conditions by narrative of personal experiences. Such is the story* of a search in Arctic Siberia for gold made by Washington B. Vanderlip and reported from his narrative by Homer B. Hulbert. The fact that the story was told and the writing accomplished in Seoul, Korea, suggests the Asiatic flavor of the narrative. The exploration began at Vladivostok and extended to the north-eastern point of Asia, as well as far inland. It was barren of results so far as mining interests are concerned, but we are richer by its wealth of information about strange tribes and customs and the problems of Russian occupation and penal settlements. Mr. Vanderlip is a photographer and shares his pictures with us, and there is a clear map of the country explored.

Those who love the wilds will be delighted with the spirit of Stewart Edward White's story of camping and

canoeing.† It is full of the life of the Canadian wilderness, drawn with pen and pencil by loving observers out of the storehouse of their own experience. It is practical and helpful also in its counsels for camping and wood life. Those who only travel by the fireside will get lively glimpses of the edges of civilization and its pioneers and precursors as well as of the hardly touched Indian life of the great northern woods. Mr. Fogarty's illustrations are wholly in the spirit of the text.

The Painted Desert is the unwatered land of the far Southwest, with its strange mountains, highly-colored rocks and vast dry expanses of sand. Mr.



The Pilgrim Press

From Jesus of Nazareth

"ST. LUKE PAINTING THE PORTRAIT OF THE MADONNA"
Rogier van der Weyden, 1399-1464

responsive to their touch. To Mr. Yeats this borderland is the real home of art and the hope for its future. The world is full of symbols corresponding to real experiences and powers of the soul; and these are the proper language of art.

Such a theory suffers from our unacquaintance with Irish names and terms of speech. It requires study and this its author urges upon us. "I shall publish in a little while," he says, "a big book about the commonwealth of faery, and shall try to make it systematical and learned enough to buy pardon for this handful of dreams." And again: "What is literature but the expression of moods by the vehicle of symbol and incident? And are there not moods which need heaven, hell, purgatory and faeryland for expression, no less than this dilapidated earth?" And yet again: "I believe when I am in

*The *Magic Forest*, by Stewart Edward White. pp. 146. Macmillan Co. \$1.50.

†The *Blood Lilies*, by W. A. Fraser. pp. 262. Chas. Scribner's Sons. \$1.50.

‡The *Celtic Twilight*, by W. B. Yeats. pp. 235. Macmillan Co.

*In *Search of a Siberian Klondike*, by Washington B. Vanderlip and Homer B. Hulbert. pp. 316. Century Co. \$2.00 net.

†The *Forest*, by Stewart Edward White. pp. 277. Outlook Co. \$1.50 net.



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Little, Brown & Co.

Painted Desert

James describes * the tribes which inhabit this region and has much that is interesting to tell us of a life which continues the beliefs and practices of a time before Columbus and Cortez. Much of the material is the result of individual investigation. It is fresh and interesting and set forth with the enthusiasm of a discoverer. The original photographs of scenery and characters add to the vividness of impression which the reader derives from the book.

RELIGION

Jesus of Nazareth, with a Chapter on the Christ of Art, by Wm. E. Barton, D. D. pp. 558. Pilgrim Press. \$2.50 net.

The author's purpose of helpfulness we believe will be abundantly fulfilled in this popular life of Christ. His method appeals by distinct vision and liveliness of style. He often falls into a pleasant sermonic vein and not infrequently declines difficulties in the interest of swift movement, while a visit to Palestine has enabled him to speak with eyesight knowledge of scenery and places. The lavish illustration is an interesting feature. After the biography follows a discussion of Jesus as art reveals him for which the illustrations range from the oldest to the newest sources—a rich but somewhat indiscriminating abundance for the reader's choosing.

A Treatise of Reformation without Tarrying for Anie, by Robert Browne. Paper. Cong. Union of England & Wales. 15 cents.

The first English edition of Browne's famous tract, from an American reprint. Of the original, printed in Holland in 1582, only three copies are known. A sketch of the author precedes the tract, also a reproduction of the title-page to the original edition of his works.

The Lesson of Love, by J. R. Miller, D. D. pp. 276. T. Y. Crowell & Co. 65 cents net.

In Dr. Miller's familiar devotional and hortatory style, attractively presented by the publishers.

Select Notes on the International S. S. Lessons for 1904, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. pp. 558. W. A. Wilde Co. \$1.25.

These notes have now attained to the thirtieth volume, which is equal to the best of its predecessors.

The Gist of the Lesson, by R. A. Torrey. Fleming H. Revell Co. 25 cents.

LITERARY STUDIES

A Reader's History of American Literature, by Thomas Wentworth Higginson and Henry Walcott Boynton. pp. 327. Houghton, Mifflin & Co.

The chapters of this delightful book were in substance originally delivered by Colonel Higginson as a course of Lowell lectures in Boston. Mr. Boynton has put them in shape for their present use, but in large part the first

* *The Indians of the Painted Desert Region*, by George Wharton James. pp. 268. Little, Brown & Co. \$2.00 net.

person singular of the experience and remembrance which marked the lectures has been retained. By eliminating all but the most significant names, by this vividness of personal recollection and by the joint critical judgment of the authors there has resulted quite the most readable of all our many histories of American literature. The book abounds in quotable material. Without indorsing all its judgments of value

and proportion, we can heartily recommend it to our readers. Well-chosen facsimiles and illustrations add to its interest and value, and there is a useful biographical supplement which includes most of the prominent American contributors to pure literature.

Backgrounds of Literature, by Hamilton Wright Mabie. pp. 302. Outlook Co. \$2.00 net.

A study of the natural environment and literary conditions which affected the imagination and genius of several well-known authors, among them Emerson, Irving, Whitman, Scott and Goethe. It is a series of pictures, each author standing out prominently against the background of landscape and personalities peculiarly his own, and which, to a greater or less degree, made him what he was. A beautiful holiday gift, which would be appreciated by readers generally.

Poems of Tennyson, chosen and edited with an introduction by Henry van Dyke. pp. 343. Ginn & Co.

A beautiful book in which the carefully selected poems are arranged in groups as: Melodies and Pictures, Ballads, Personal and Philosophic Poems, etc. The introduction gives us Tennyson's Place in the Nineteenth Century and tells of his life, his methods of work, and his point of view—all written with the sympathetic insight of one who knows and loves the poet.

Songs from the Hearts of Women, by Nicholas Smith. pp. 271. A. C. McHugh & Co., Chicago.

One hundred famous hymns with biographical sketches of the writers. Mr. Smith takes his title rather loosely, including such poems as Miss Barbauld's famous lines on life. Most of these poems are familiar but a few will be novelties to most readers of the book.

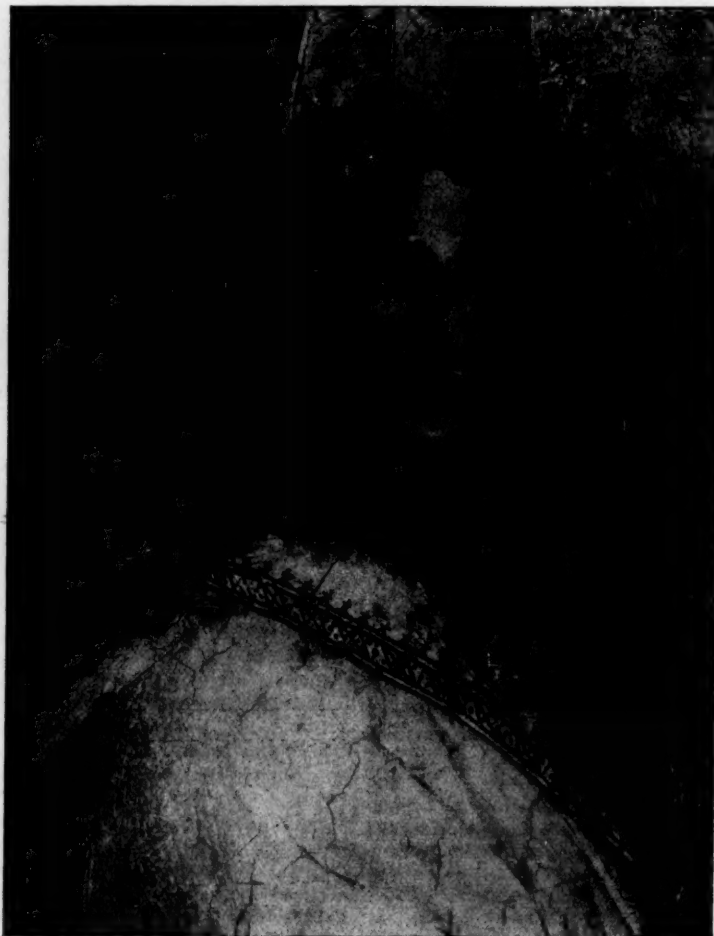
HISTORY

Rome and the Renaissance, from the French of Julian Klaczko. Authorized translation, John Dennie. pp. 386. G. P. Putnam's Sons. \$3.50.

The revival of architecture and learning, the discovery of ancient art treasures and the creation of new masterpieces during the pontificate of Julius II. are here described in detail and with vivacity. The leading characters of the time, Michaelangelo, Raphael, the fiery pope himself, are exceedingly lifelike, and the buoyancy and courage of the Renaissance are well conveyed. The volume is lavishly illustrated.

Within the Pale, by Michael Davitt. pp. 300. A. S. Barnes & Co. \$1.20 net.

Mr. Davitt is one of the leaders of the Irish national party. After the massacres of Jews in Kishineff, he made a journey to Russia, and studied the facts for himself. In this book he has given us a history of the Russian Jew and the story from personal investigation of the massacres. The book is characterized by powerfully restrained feeling. It is in substance a bitter indictment of Russian officialism and a vivid picture of one of the most terrible incidents in the history of the times.



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From *Rome and the Renaissance*

DETAIL FROM RAPHAEL'S SCHOOL OF ATHENS

The Story of the Revolution, by Henry Cabot Lodge. pp. 604. Chas. Scribner's Sons. \$3.00.

Two volumes of the original edition are here printed as one. It makes not too large and heavy a book and with its good type and paper and full and rich illustration makes a rich and satisfactory setting for Mr. Lodge's spirited narrative.

SHORT STORIES

The Golden Windows, by Laura E. Richards. pp. 123. Little, Brown & Co. Mrs. Richards's book of fables deserves the unusual commendation that it will please both old and young. The reader must not, however, come expecting to find the birds and beasts of Aesop. The characters are children, their elders and the teaching angels. Mrs. Richards has succeeded in imparting suggestive lessons of the conduct of life, but in the form rather of parables than of fables. Her high-water mark is very high indeed and the book as a whole is a notable contribution to the books which both afford charm and make us think more deeply and more sincerely. A word may be added in praise of the beauty of the illustrations.

The Strife of the Sea, by T. Jenkins Hains. pp. 328. Baker & Taylor Co. \$1.50. The struggle for life among fishes and birds of Southern waters is here described by one who has long followed the sea. They are not all "fish stories," though some of them give us the impression usually left by tales so designated. The author makes us realize the desolation of the Antarctic, of the stormy seas about Cape Horn, and the loneliness and vastness of the Southern Pacific.

Many Cargoes, by W. W. Jacobs. pp. 285. F. A. Stokes Co. This was Mr. Jacobs's first collection of irresistibly funny stories about sailors and their ways. It deserves to be a classic in its always welcome style of "heart-easing mirth" and is illustrated with sympathetic humor by E. W. Kemble. An ideal Christmas gift for weary or too sober people.

FICTION

Colonel Carter's Christmas, by F. Hopkinson Smith. pp. 154. Chas. Scribner's Sons. \$1.50. Colonel Carter is the childlike Southerner of the old régime, with an added touch of the speculative promoter, but dependent on a woman for practical business sense and on his Negro servant for home comforts. Yet he makes friends everywhere, even in the uncongenial atmosphere of New York. His relations with a hard money-getter and a neglected child give material for a genially humorous and lively picture which is exactly in the spirit of Christmas. The illustrations in color will help to delight the reader. This story, it may be noted, has never appeared in any of the magazines, but comes fresh to the purchaser.

John Maxwell's Marriage, by Stephen Gwynn. pp. 355. Macmillan Co. \$1.50.

It is safe to say that no one who begins this will be content until he has turned the last page. It is pre-eminently a tale of dramatic and exciting situations. The story turns on the marriage, brought about by connivance and force, between the hero and an Irish beauty, who meet for the first time at the wedding. The character drawing is sharp, the Irish background of the eighteenth century is fresh and the



Copyright, 1903, W. A. Wilde Co.

From *Three Girls of Hazelmere*

ending is unconventional. As we hurry from scene to scene our curiosity to know how it ends grows faster even than our admiration for Maxwell.

The Heart of Rome, by Francis Marion Crawford. pp. 396. Macmillan Co.

Mr. Crawford's Rome, a city of old ruins, traditions of the papal nobility, and of the modern speculative millionaire with financial or social ambitions, is the scene of his latest story. It deals with explorations for treasure under the foundations of one of the medieval palaces. There is a love story which comes to its climax under quite unusual conditions, and contrast of character is secured by the comparison of the old nobility and the new pretenders. The book, if not so ambitious as some of the author's former Roman tales, has much of the cleverness of construction and charm of manner which has made its author a favorite.

FOR BOYS AND GIRLS

Three Girls of Hazelmere, by Ellen Douglas Deland. pp. 360. W. A. Wilde Co. \$1.20 net. Miss Deland is one of our best writers for girls and when she takes a trio of them from quiet Hazelmere to Europe for several months of travel one follows their adventures with

interest and forgives some improbabilities. They tarry for some time in Belgium, Germany and Southern France and incidentally the reader gains considerable information about foreign life, but the story never for a moment reminds one of a guide-book. It is tastefully bound and illustrated.

The Story of King Arthur and His Knights, by Howard Pyle. pp. 313. Charles Scribner's Sons. \$2.50 net.

Stories of the Arthurian cycle reshaped by one of our best writers for boys. Mr. Pyle is illustrator as well as narrator, and some of these woodcuts are of unusual quality. The first half is given to the story of Arthur, in the second the three worthies of Arthur's court are the heroes of the tales. Mr. Pyle promises to continue his task and our pleasure with the story of Lancelot and other knights of the Round Table.

With Fremont the Path-Finder, by John H. Whitson. pp. 320. W. A. Wilde Co. \$1.20 net.

The history of Fremont's third expedition to California, which resulted in its annexation, is quite frankly the story here. The Path-finder is the central figure and the adventures of the boy who becomes one of his companions are well subordinated and cleverly handled. Much above the average of stories, written with an eye to the instruction of boys in history and deserves to win popularity.

FOR CHILDREN

The Children's Animal Book. E. P. Dutton & Co. \$1.50.

German color printing is at its best in these large pages. There is no title-page and we are not able to praise the artist by name, but we are sure that the children who are so fortunate as to make acquaintance with these bright pictures of birds and beasts will remember him with pleasure.

Chatterbox, 1903. pp. 412. Dana Estes & Co. 90 cents.

Chatterbox offers the usual variety of stories, poems, sketches and pictures, all from the English point of view, and on that very account of a certain educative variety for American children.

Dutton's Holiday Annual for 1904, edited and arranged by Alfred C. Payne. pp. 132. E. P. Dutton & Co. \$1.25.

The scenery and atmosphere of this collection of stories, verses and bright pictures are wholly English, but will rarely either disturb or confuse the mind of an American child. Good variety and harmless fun.

Soldiers of the World. E. P. Dutton & Co. 50 cents.

The military nations afford material for this book of bright-colored soldiers and uniforms. Most of the troops are represented in field maneuvers, but our own American soldiers storming a height. A book which will afford amusement but also make for admiration of military glory in a small boy's mind.

The Book of Cats. E. P. Dutton & Co. 25 cents.

Kitten play and mischief in easy verse and bright pictures, with an attractive cover, for the littlest folks.

The Book of Bunnies. E. P. Dutton & Co. 25 cents.

Animals in gay and lifelike pictures which will be sure to delight the little children.

The Model Book of Dolls.

The Model Book of Soldiers. E. P. Dutton & Co. Each, 50 cents.

Cut-out books



Copyright, 1903, Chas. Scribner's Sons

From *Colonel Carter's Christmas*

which will give training to childish fingers and provide playthings for future enjoyment as well as please the eyes with bright pictures.

MISCELLANEOUS

The Year's Festivals, by Helen Philbrook Patten. pp. 270. Dana Estes & Co. \$1.00.
A pleasant historical and descriptive account of the festivals of the year, with illustrations and a holiday binding of white cloth ornamented in blue and gold.

Dennis Foggarty, by Lord Gilhooly. pp. 216. F. A. Stokes Co. 80 cents net.
Nuggets of wise and humorous comment upon life put into the mouth of an Irishman in nightly converse with his wife and expressed in the richest of brogues. The harp and the shamrock decorate the borders, and the binding with its loose edges is of a lurid green.

Rubaiyat of Omar Khayyam. pp. 27. Paper. Alfred Bartlett. 25 cents.
Number one of a series called *Roses of Par-nassus*. Good print and paper and narrow upright form.

Present Duties, Morning Thoughts, Forget-Me-Nots, Leading Upward, The Quiet Room, Duty, each 35 cents; **Crossing the Bar**, by Alfred Tennyson. 30 cents; **Life's Task**, by Robert Louis Stevenson. 30 cents; **Charity**, from St. Paul to the Corinthians. 30 cents; **O Little Town of Bethlehem**, by Phillips Brooks. 50 cents; **Merry Christmas**. 10 cents; **A Christmas Souvenir**. 10 cents. E. P. Dutton & Co.

Beautifully illuminated gift-books and wall cards of various shapes and sizes, or Christmas tokens, all done in the famous color-printing of Nuremberg and giving the holiday purchaser wide range of choice.

ANNUALS AND CALENDARS

The Sunday School and Chautauqua Booklet for 1904. A Calendar of Daily Reading, edited by Grace Leigh Duncan. For sale by the Pilgrim Press. 25 cents.

As good and welcome a companion at one's private table as its predecessors.

The Massachusetts Audubon Society has published through the Taber-Prang Art Company of Springfield, Mass., a beautiful Audubon Calendar, each sheet illustrated with beautiful color prints of American warblers and having on the reverse side full descriptions from the best books about birds. It is just the thing for the children's room or the common room of the whole family.

Peace Be With You, \$1.50; **Venetian Calendar**, \$2.00; **Gloria in Excelsis**, \$1.50; **His Name Shall Be Called Wonderful**, 60 cents; **The Secret of Happiness**, \$1.25; **Quiet Room Calendar**, \$1.00; **A Paris Calendar**, \$1.25; **Robert Louis Stevenson Calendar**, 50 cents; **Phillips Brooks Calendar**, 50 cents; **Our Baby's Calendar**, 50 cents; **Little Lovers Calendar**, 35 cents; **Dainty Messengers Calendar**, 25 cents; **The Bright Year Calendar**, 15 cents; **The Joyful Year**, 25 cents; **The Star of Hope**, 25 cents; **The Snowball Calendar**, 60 cents. **Oldtime Memories**. E. P. Dutton & Co. 50 cents.

Here are calendars to suit all tastes and purses. The daily leaf varieties take their material from the rich stores of Phillips Brooks and Stevenson. There are bright pictures for the walls to please children and their elders, a larger assortment this year than ever and illuminated with the usual skill and beauty.

A Remarkable Almanack, 50 cents.

The Seasons, by Edwin Osgood Grover. 25 cents.

The Canterbury Calendar, \$1.00.

A Stenciled Calendar for 1904, by Edward Penfield. 75 cents.

The Symphony Calendar, 1904, \$1.00.

A Calendar of Prayers, by Robert Louis Stevenson. \$1.50. All published by Alfred Bartlett, Boston.

Unique calendars and an almanac in quaint old style all handsomely made and illuminated in effective designs. The Calendar of Prayers by Stevenson is especially successful.

The Limerick Up-to-Date Book, composed and collected by Ethel Watts Mumford. Paul Elder & Co., San Francisco. \$1.00 net.
Most of our readers know that the Limerick

is a five-line verse, with a large element of nonsense in it. The chief value of this calendar to the reader will be its element of fun. Some of these Limericks are original and their humor is occasionally rather crude. The pictures are amusingly absurd.

Book Chat

Charles Dupee Blake, who wrote "Rock-a-bye-baby," has just died, aged sixty years.

Miss S. M. Barrie, sister of J. M. Barrie, has just died suddenly at the old homestead in Kirriemuir.

The Harmsworths, London publishers, have brought out a new daily, *The Mirror*, especially edited for women's patronage, although not exclusively so. It is an appropriate title!

pessimism of Fitzgerald's *Rubaiyat*. The book is an expression of her philosophy of life.

Signor d'Angelo, a librarian at Aquila, Italy, has made a valuable find of unpublished and important letters written by Garibaldi, Mazzini and other leaders of the Revolutionary period. His grocer, he found, was sending home purchases wrapped in these papers.

All who have read the charming books of Kenneth Grahame and who look forward to more will rejoice that the recent effort of a lunatic to kill him failed. Mr. Grahame, it seems, is secretary of the Bank of England, and the attempt to shoot him occurred within the bank.

Mr. John Morley has accepted Mr. Carnegie's invitation to deliver an address at the opening of the Technical College at Pittsburg next autumn. It is to be hoped he may be induced to lecture in other places and on literary topics. He has not visited America for several years.

Mrs. Margaret Deland's announcement in *The Apotheosis* of Mr. Spangler that Dr. Lavendar had to go South for his health, has called forth a storm of protest from that delightful gentleman's admirers—of course they were ladies—that she "must not let Dr. Lavendar die."

Judge Lacombe of the United States Circuit Court has refused to grant an injunction forbidding Manager Conried of the Metropolitan Opera Company from producing Wagner's *Parsifal*, the plaintiffs being lawyers representing Frau Cosima Wagner and Siegfried Wagner.

"Naulahka," Kipling's former home at Brattleboro, Vt., which he bought soon after his marriage to Walcott Ballistier's sister and where some of his best stories were written, has recently been sold at a price far below cost. Troubles with a brother-in-law drove him back to England.

The Japanese censor has condemned, not the book, but the sixteen-petaled chrysanthemum which appears on the cover of Sidney L. Gulick's *The Evolution of the Japanese*. This is the chrysanthemum of the imperial crest. Should the number of leaves be changed to fourteen or twenty the ban will be removed.

The Australian *Review of Reviews* is to pass wholly under the control of Mr. W. T. Stead, he and Dr. Fitchett, who has edited it for years, having differed so profoundly on imperial questions that the new deal has become necessary. It is also reported that Mr. Stead may return to daily newspaper editing in managing a free-trade journal in London.

Joseph Leiter, whom some have supposed to be the Great Bull of Frank Norris's *The Pit*, has consented to act as stage manager at one of the rehearsals of the dramatized form of that novel. It seems that Norris himself first went to Mr. Leiter when he was writing the book, and that Mr. Leiter has always taken a personal interest in the success and progress of *The Pit*.

In our notice of Mr. Forbush's *Pomiuk* two weeks ago we omitted both the name of the publishers—The Pilgrim Press—and the price—seventy-five cents. Reviewing from advance sheets we were not able to call attention to the illustrations which include portraits both of *Pomiuk* and of Dr. Grenfell and pictures of arctic scenes and incidents of *Pomiuk's* life provided by Dr. Grenfell and our own Mr. Martin.



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From *The Golden Windows*

One of the books which will appear in the spring is *The Oligarchy of Venice*, by the mayor-elect of New York city, Col. George B. McClellan. Houghton, Mifflin & Co. are his publishers.

Senator Lodge of Massachusetts has introduced in the Senate a bill making legal the transmission, at second-class mail rates, of books sent from organized libraries to distant patrons.

Mr. Marsden J. Perry has just donated to Brown University a remarkable collection of books, portraits, pamphlets and documents relating to the history of Rhode Island which he has been gathering for over fifty years.

James Lane Allen is said to have recently purchased, for a small sum, 350 acres of land in Texas which now proves to be in the heart of the proved oil producing district. He will be a millionaire.

Helen Keller's first essay in original and independent authorship is a volume entitled *Optimism*, in which she protests against the

Church Attendance in New York

The Fourth District Counted

The canvass of church attendance on Manhattan Island was completed by counting the people in the section lying south of Fourteenth Street on Sunday, Dec. 6. This section it is often said that the churches have abandoned, but it was found to contain exactly the same number of places of Christian worship as the third section of the canvass; viz: 127. It is true, however, that the lower end of the city is not so efficiently churchied as the upper sections, for the third district of the canvass, lying between Fourteenth and Fifty-third Streets, has a population of but 384,171, while the section below Fourteenth Street has 711,981. The real difference, so far as Christian churches are concerned, is not so great as the apparent; for in the down-town district live most of the Jewish population of the island, estimated at 387,000. If this be a fair estimate it is safe to say that close to 300,000 live south of Fourteenth Street. This would leave the nominal Christian population of the district at a little over 400,000.

Of the 127 places of public worship in the district, just 100 are Protestant. These have 28,040 members and on the Sunday named 25,973 persons attended services in them. The twenty-seven Roman churches claim 179,035 parish members. Their total attendance was 78,288. It will be noted that the Roman Church makes a much poorer showing in this down-town district than in the others. This is because the larger churches, mostly located among foreign-born populations, claim membership largely in excess of their attendance. St. Patrick's Church, for example, reports nearly 30,000 members, but had at all services, Dec. 6, just a few over 5,000, more than half of them children. The neighborhood is Italian, and a man of that race is responsible for the statement that his fellow-countrymen are not constant churchgoers. Most of them are good Catholics, but they do not go to church every Sunday, as do many of the Irish and German Catholics. They do, however, send their children to the children's masses. A similar condition is found at a number of other Roman churches in the district. The large Catholic churches, rather than the smaller parishes, are responsible for the fact that over 100,000 of their claimed members are not regular church attendants.

As in other districts, Methodists, with their small churches, make an excellent showing. This body has nineteen churches in this district with 3,585 members. The total attendance on one Sunday was 4,187. The only other religious body in the district having larger attendance than membership is the Congregational. This has but two churches, Camp Memorial and Smyrna (Welsh). Their reported membership is 221 and they had 229 persons at services. Lutherans have nine churches with 2,582 members and 1,736 attendants. Reformed (Dutch) have four churches, 1,341 members and 1,091 attendants. Presbyterians have thirteen churches, 4,476 members and 3,720 attendants. Baptists have nine churches, 2,336 members and 1,570 attendants. And Episcopalians have twenty-one churches, 10,287 members and 8,940 in attendance. Twenty-three churches and missions are classed as miscellaneous. Many have no definite membership numbers, but the aggregate of those reported is 3,232. The total attendance of the twenty-three is 4,500.

SUMMARY OF THE FOUR SECTIONS COUNTED

The attendance was counted at 451 places of worship, 366 being Protestant and 85 Roman Catholic. The Protestant totals are 153,380 members, 138,106 total attendance, of which 69,859 were at morning services and 68,247 at afternoon and evening. These included 47,140 men, 76,803 women and 14,163 children. The percentage of Protestant attendance to mem-

bership is 90, and the percentage of men to total attendance is 34.2. The 85 Roman churches claim 511,505 members and their total attendance was 289,029, about one-tenth at afternoon and evening services. There were 77,433 men, 169,528 women and 42,068 children. The percentage of attendance to membership was 56.3 and that of men to total attendance 26.7. Conditions in the Protestant churches appear in the accompanying table. Many of the seventy-one Protestant churches classed as miscellaneous are small missions with no fixed membership, so that a statement of the proportionate attendance would be misleading. Roman Catholics are not included in this table because their figures are based on adherents, not on communicants.

| Denomination | No. of Churches | Total Membership | Attendance | Percentage of Attendance as compared with Membership |
|---|-----------------|------------------|----------------|--|
| Protestant Church Attendance on a Single Sunday | | | | |
| Christian Science | 5 | 2,131 | 3,368 | 157.9 |
| Methodist | 51 | 13,451 | 17,692 | 138.7 |
| Unitarian | 3 | 609 | 689 | 114.8 |
| Dutch Reformed | 22 | 10,490 | 10,693 | 101.5 |
| Universalist | 2 | 1,060 | 975 | 92.8 |
| Congregational | 8 | 2,054 | 1,846 | 90.8 |
| Presbyterian | 32 | 28,770 | 20,615 | 86.7 |
| Baptist | 42 | 17,059 | 14,736 | 86.5 |
| Episcopalian | 23 | 40,401 | 30,266 | 79.5 |
| Disciples | 2 | 717 | 504 | 70.2 |
| Lutheran | 35 | 16,923 | 9,827 | 58.1 |
| Miscellaneous | 71 | 15,716 | 17,924 | 114.3 |
| Totals | 366 | 153,380 | 138,106 | 90 |

The grand total for all bodies, including Catholic, shows that on Manhattan Island 427,135 persons went to church on one Sunday. Some of these were doubtless counted twice, as no attempt was made to ascertain the proportion of those who attended more than one service. Dr. Robertson Nicoll of the *British Weekly* deduced from the London church attendance canvass that thirty-five per cent. of the total attendants went to two services. This figure seems high, but New York has no

information to show whether or not it applies to the present count.

C. N. A.

From New Hampshire's Capital City

The most important recent action is a union of all the evangelistic churches of the city for an aggressive evangelistic movement to begin with the week of prayer under the leadership of S. M. Sayford. The emphatic unanimity of desire to meet the manifest need makes the movement one of promise.

The address of Rev. E. P. Drew of Keene on Biblical Optimism, was received by the Concord Congregational Union with such general and enthusiastic acceptance that a copy was requested for publication, and when issued, it will be generously distributed among the churches.

An innovation at South Church is the proposed appointment of Mrs. Marshall W. Nims as salaried superintendent of the Sunday school and pastor's assistant to visit the sick and do such other parish work. The demands of the parish are so great that the pastor finds himself unable to meet the need and do full justice to his other work. Another feature of this season is a largely attended fortnightly Bible class led by the pastor, in study of the minor prophets.

First Church has added to its memorial tablets one to Rev. Israel Evans, 1789-97, who had previously served as chaplain in the army during the entire period of the Revolution. It is the gift of Henry Kirk Porter of Pittsburg, Pa.

The license law enacted by the last legislature has now been in operation about six months, but has signally failed to show its superiority over prohibition in bringing "better" times to the state. More than a thousand licenses have been already granted in the "license" towns, and time enough has elapsed to indicate the trend of their influence, but we have yet to learn of any community that has been morally or physically benefited. In this good city the district nurse reports it unsafe for her to attend to night calls without an escort. We hear of expressions of dissatisfaction on every hand. In some places statistics show a large increase of arrests.

N. F. C.

A Dressing To Be Proud Of

Every inexperienced housekeeper trembles before the dressing of the New England bird. It is so hard to get the right flavor.

BELL'S Spiced Seasoning

In neat cans, for sale by every grocer, obviates the difficulty. Bell's contains right proportions of delicate herbs and choice spices to give that rich, pungent, delicious flavor which makes "a dressing to be proud of."

Send 10c. in stamps for booklet giving practical, tried receipts, and can containing enough to flavor the dressing for 100 lbs. of poultry.

The Wm. G. Bell Co.
Commercial St.,
Boston, Mass.



The Minutes that make the Days, that make the Years, are truthfully told by the

ELGIN WATCH

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Time-Makers and Timekeepers" an illustrated history of the watch, sent free upon request to

ELGIN NATIONAL WATCH CO.
ELGIN, ILL.

The Home and Its Outlook

When Mary Kissed the Child

When Mary the Mother kissed the Child
And night on the wintry hills grew mild,
And the strange star swung from the courts
of air

To serve at a manger with kings in prayer,
Then did the day of the simple kin
And the unregarded folk begin.

When Mary the Mother forgot the pain,
In the stable of rock began love's reign.
When that new light on their grave eyes broke
The oxen were glad and forgot their yoke;
And the huddled sheep in the far hill fold
Stirred in their sleep and felt no cold.

When Mary the Mother gave of her breast
To the poor inn's latest and lowliest guest—
The God born out of the woman's side—
The Babe of Heaven by Earth denied—
Then did the hurt ones cease to moan,
And the long-supplanted came to their own.

When Mary the Mother felt faint hands.
Beat at her bosom with life's demands.
And nought to her were the kneeling kings,
The serving star and the half-seen wings.
Then was the little of earth made great,
And the man came back to the God's estate.

—Charles G. D. Roberts.

Optimist's Day

BY ZEPHINE HUMPHREY

There is one day of the year which deserves celebration, not because of the merits of any great man whose birth or death it commemorates, nor yet because of notable event then transpiring, but simply because it is what it is, in and for itself—the twenty-first of December.

"But that is the shortest day in the year," cries one, and looks depressed. Precisely. The very reason.

Is it not worth everything to have gotten to the bottom at last? So long we have been going downward; ever since, months ago, in the midst of the springing June, when life stood at its best, when birds were singing and grass was deep, there came the fatal turn. There was no darkening change apparent on that long, fair day; but we knew, and sighed. Pessimist's Day, it might be called, the twenty-first of June. How soon the event proved the fear! The bobolinks, to begin with, stopped singing. The grass was cut, the hay gathered in, nests were emptied of their broods and the year settled down into sober middle age, prophetic of graver things.

Alas! before long we were lighting the lamps and abandoning the piazza. Alas! too soon the Sweet William was past, and the tiger lily and the Persian lilac buried once more in the charitable earth the summer warfare which they wage in all well-ordered New England gardens. Then the early frosts, and the turning leaves, and the level line of advancing night on the face of the eastern mountain in the midst of the afternoon. Then the "wild west wind," and the flying leaves, and the dark and solemn mountains, and no afternoon at all.

And so through the season's declining way, till the tardy sun at last came all too late upon an outstripping world which could no longer wait for it, and, finding mankind at breakfast and the day's work well under way, concluded sadly that,

after all, it formed no indispensable adjunct to the earth, wherefore, after wandering aimlessly about a small section of the southern sky a few minutes with nothing at all to do, it dropped out of sight again. A dim, sad way we have come.

But now! With what a long breath we greet the day. It has in it all the promise—all the reality then—of the still so distant summer. The song of thrushes is in it, the breath of hepaticas. It gives us our green grass back again, and our leaves and our running brooks. All we have to do is to wait a little, and we shall see. Even tomorrow, it may be, we shall be saying to each other: "Don't you notice how much longer the days are getting? See, the lamp isn't lighted yet." And surely within the week, surely by Christmas Day, the improvement will be marked. An added luster comes into the sky, the sun plucks up heart and returns from the south, reassuming his martial air. There is no more to dread, for the worst is over, the better begins, the best follows hard behind. Most beautiful, joyful day!

At this point some gentle reader, who has already drawn in his breath half-a-dozen times, impatient to speak, will no longer be denied. "When the days begin to lengthen, then the cold begins to strengthen," he quotes impressively.

Yes, we had not forgotten. The wise old adage stands. But there are two sides to wisdom, as to everything. "When the cold begins to strengthen, then the days begin to lengthen," sounds just as sententious surely, runs as euphoniously, rhymes as well; why not adopt the rendering? It has the advantage of meaning much, whereas the time-honored version, with its ultra-pessimism, stands for no more use in the world than Poe's raven still foreboding. Will it never cease to be the admired part of wisdom to forebode?

There is no arrangement of Providence more subtly significant, more skillful, more artistic—shall we say—than just this of the seasons. In the very heart of the winter, nay, before it is well under way, when the worst of the cold is before us yet to be endured, comes the happy turning point. Though bound to suffer still, we shall henceforth be going up, up; and the lengthening days proclaim it. How shall we be despondent? When the cold begins to strengthen, then the days begin to lengthen.

As for Pessimist's Day, it is there to be sure if any one wants to take advantage of it. There is never any sort of use in trying to deny the existence of the world's dark side. But a Pessimist's Day set in the midst of waving grass and flowers, of blue sky, golden sunlight, fragrance, warmth, song, joy—there is humor in the situation. Providence has ever loved humor. A man would have to be determined indeed (or have eaten too many strawberries) to be seriously downhearted on the twenty-first of June.

Hail, then, Optimist's Day, coming now to cheer us! Out of its cold and darkness, its incredibly short hours, its wintry gloom, we shall snatch true heart's content. What if we do have to light the lamp at 4 P. M.? Tomorrow we may light it at 4.01.

Closet and Altar

THE COMING OF THE KING

He came unto His own, and they that were His own received Him not. But to as many as received Him, to them gave He the right to become children of God, even to them that believe on His name.

To Bethlehem, to Bethlehem,
The Magi move, and we with them,
Along the selfsame road;
Still following the Star of peace,
To find at last the golden fleece—
The spotless Lamb of God.

—John B. Tabb.

He was born at an inn. That Son of David that was the glory of his father's house, had no inheritance that He could command, no, not in the city of David, no, nor a friend that would accommodate his mother in distress. Christ was born in an inn, to intimate that he came into the world, but to sojourn here for a while, as in an inn, and to teach us to do likewise. An inn receives all comers, and so does Christ. He hangs out the banner of love for his sign, and whosoever comes to him he will in no wise cast out.—
Matthew Henry.

All after pleasures as I rid one day
My horse and I both tired, body and mind,
With full cry of affections, quite astray;
I took up the next inn I could find.
There when I came, whom found I but my dear,
My dearest Lord, expecting till the grief
Of pleasures brought me to him, ready there
To be all passengers' most sweet relief?

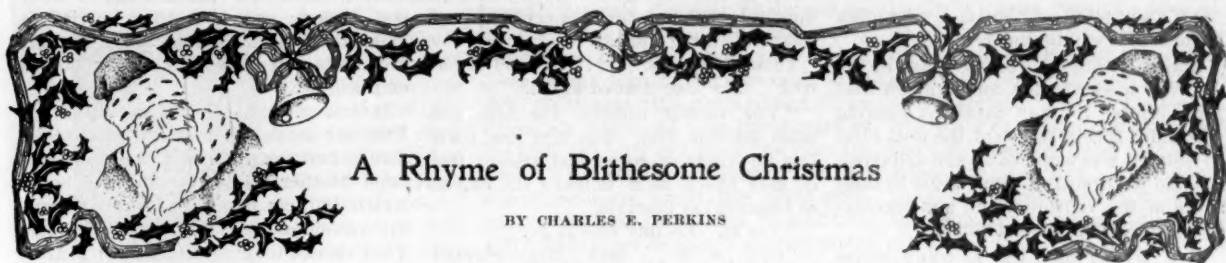
O Thou, whose glorious, yet contracted light,
Wrapt in night's mantle stole into a manger;
Since my dark soul and brutish is thy right,
To man of all beasts be Thou not a stranger:
Furnish and deck my soul, that Thou mayest have
A better lodging than a rack or grave.

—George Herbert.

It was in laying hold of the heart of his mother that Jesus laid his first hold on the world to redeem it.—*George MacDonald.*

Lord, Thou hast not given it to me to hear the angels sing their carols of good will, nor yet to see the star of Christ's appearing, but Thou hast given me the fellowship of His sufferings and the continual joy of brotherhood with Him. Out of my heart's experience of Thy love in Him I come to the enjoyments of this Advent time and bring Thee praise and thanks that He was once a child, subject to our temptations and living in our life. Let me too have the childlike heart of faith He knew in studies, rest and play. Let me grow in His companionship to a maturity which shall bring service to the world. Let me die with Him to sin that I may rise to holy and obedient days, and share His glory in a world redeemed. And to Thy Name, Thou Giver of all good, who hast not denied Thy Son to men, that Thou mightest win them to Thy love, be praise. Amen.

For the Children



A Rhyme of Blithesome Christmas

BY CHARLES E. PERKINS

Blithe, ruddy Christmas is here again,
(Sing heigh ho, the green mistletoe)
With love and charity in his train,
(Sing heigh, howe'er the winds do blow).

His hair is flecked with winter's snows,
(Sing heigh ho, the bright red holly)
But a warm heart in his bosom glows,
(Sing heigh, for Christmas kind and jolly).

He loves the little children dear,
(Sing heigh ho, the flaming Yule)
And brings them gifts from far and near,
(Sing heigh, the good times out of school).

Saint Nicholas is his clerk so true,
(Sing heigh ho, the sleigh bells ring)
On Christmas Eve his visit's due,
(Sing heigh, the stockings are all waiting).

When boys and girls are fast asleep,
(Sing heigh ho, the fleet reindeer)
Good Nick will down the chimney creep,
(Sing heigh, the happy time o' the year).

The stockings hang in a straggling row,
(Sing heigh ho, the fairy dreams)
He fills them all to the very toe,
(Sing heigh, how the Yule-fire snaps
and gleams).

And now with a kiss to each sleeping wight,
(Sing heigh ho, the silvery moon)
He's off again through the frosty night,
(Sing heigh, the morning light comes soon).

Over the house-tops, far and away,
(Sing heigh ho, the woods and the fields)
The house dogs bark at the jingling sleigh,
(Sing heigh, the treasures that Christmas
yields).

Now join, good people, in gladsome praise,
(Sing heigh ho, the high and the low)
To Christmas, bravest of all the days,
(Sing heigh, the full stockings all in a row).



The Cheerful Winters—a Christmas Story

By Abbie Farwell Brown

"I wish I could help, too!" sighed Philip, leaning back in the high chair with a sigh. Philip was the oldest of the Winter family, but the little chair which the baby had long outgrown was still large enough for this poor little brother with his humped back and shriveled legs. "You are all so smart, but I can do nothing to help."

"Why, surely you can," said Mrs. Winter cheerfully, "you are so clever with your fingers, Philip dear. We shall think of something for you to do."

The little family had been talking over how they were to live during the coming winter, which was to be a hard one. For the father, whose salary used to keep them in comfort, had recently died, and they must all take hold to keep want from the door. Mrs. Winter had decided that she would make cake and bread for people whom she knew in the town. Little David would help Tom deliver it to the customers in the morning, and Tom would run errands and sell papers after school at night. Edna would soon learn to aid in the kitchen, besides helping her mother about the house when she was not at school.

"O!" cried Mrs. Winter, "we shall get along famously, I know we shall. I am a lucky woman to have such dear little helpers," and she smiled at the circle of bright faces about the table.

It was then that poor Philip had sighed, "I wish I could help, too."

Edna came around behind the high chair where her crippled brother sat and leaned her head against his.

"You help us, Philip dear, by showing us what patience and cheerfulness are," she said.

"But I want to help with my hands," cried Philip with a cloud upon his usually happy face.

"If we could only have kept the pony carriage, you could have delivered the bread and cake for us, couldn't he, mother?" said Tom.

Their mother laughed. "If we could have afforded to keep the pony we should not need to sell our cake and bread," she answered. "But I know what Philip can do to help us. He can wrap up the loaves in paper ready for you to deliver. We forgot all about that part of it. A bundle neatly done up is such a comfort."

"O yes, I can do that," said Philip eagerly. "Don't you know how you all used to get me to wrap up your Christmas presents when—we gave presents to all our friends?"

There was a little pause and five faces were very grave. Then Edna said what they were all thinking.

"I suppose we shall not have any Christmas this year, Mamma. We are too poor, aren't we?"

"Not too poor to have Christmas," answered their mother tenderly. "I hope we shall never be too poor to love the beautiful day and feel the Christmas spirit. But I fear, babies, we shall not be able to give many presents, not even to one another. Just a little contribution for the poor in the box at church. That is the best we can do this year, unless we

have unusually good luck in our new venture."

"Well, we must be off to school," said Tom sighing a little. "Come on, Davy, come Edna. Shall we buy some paper for wrapping up the loaves, Mamma?"

Mrs. Winter told him what to buy: some sheets of tissue paper for the bread, oiled paper for the cake, and nice brown wrappings for the outside, with yellow twine to tie the bundles.

"Have them sent in Philip's care," she directed, smiling at her pale, old-faced baby, who sat in his chair by the window watching the others start for school.

When the children came home from school that night they found Philip busy at a little table tying up the fragrant loaves into the most tempting of little packages. Every corner of the paper was neatly tucked in. Every side was carefully folded together so that it could not come undone. The yellow twine was tied in a jaunty little bow, and on each bundle was a neatly lettered slip with the address of the customer who had given this order to Mrs. Winter.

"Why, Philip! How professional it looks!" exclaimed Edna. "It is enough to make them order more cake just to see how nicely these loaves are done up. O, how it does help to have things just right."

Philip beamed with satisfaction. "It is such fun," he said. "The next time you order paper for me can't I have some other colors besides just white? The frosted cake might be in pink and the fruit cake in blue. And I'd like some

red twine and some pink—if mother doesn't think it would be extravagant?" The mother hesitated, then gave a hearty assent.

"We will get them," she said. "I think in the end it will be worth while."

And so it proved. Many times in the next few weeks to the compliments paid Mrs. Winter for her excellent cooking was added special praise of the neat form in which it was wrapped up and delivered. All the children felt great pride in their share of the venture which was succeeding beyond their wildest hopes.

Mrs. Winter soon had as many orders as she could fill, and Philip's delicate hands were kept busy making ready the goodies of all kinds which she prepared. He had a special style of wrapping for every kind of cake, bread or pastry, and took the greatest pride in making each bundle that passed through his hands as attractive as might be.

One afternoon Tommy, delivering a batch of cake at Mrs. Stevens's big house on the Avenue, was stopped by the maid as he was bounding away down the steps.

"Wait a moment. Mistress wants to speak with you," she said.

Wondering Tommy was led to Mrs. Stevens in the dining-room.

"You are Mrs. Winter's little boy," she began kindly. "Is it your fat little hands which do up these things so nicely?" She pointed to the package which Tommy had brought and which the maid had laid on the table.

"O no, ma'am," answered Tommy. "Philip does that. He has clever fingers."

"He has clever fingers indeed," echoed the lady. "But who is Philip? How did he learn to put such really artistic work into this small duty?"

"Philip always used to do up our Christmas presents for us before we were so poor we could not afford any," said Tommy simply. "Philip's body is crooked, but his fingers are clever and this is how he helps."

"Tell me all about it," said Mrs. Stevens with interest. And so Tommy told her the whole story; of their father's death, the hard times, and how they were all helping the brave little mother as cheerfully as they could. Mrs. Stevens's eyes were very kind as she bent them upon the little boy.

"And so you are not going to give any presents to one another this Christmas?" she asked.

"No, only a little to the church box for the poor," said Tommy, and his voice was wistful.

"But if you earned an extra sum before Christmas, then you could?" she asked again.

"O yes, perhaps so," he replied. "Mamma said one-tenth of our earnings must be for the poor, and one-tenth we might spend on presents. But that would not be much, divided among five of us."

The lady did not answer for a moment, then she said: "Do you think Philip would wrap up some bundles for me? I am going to send out O! so many presents at Christmas time, and I hate to do them up. My fingers are not at all clever!" she held out her white beringed hands and laughed as she wriggled the

long fingers. "Neither are my maids clever. I would not trust them to have any taste. Will you ask Philip if he will wrap up all those gifts—there will be a hundred of them—for five cents apiece? That will bring him \$5."

Tommy gasped. "O! Of course he will." The lady smiled again.

"You cannot promise for him, you must ask him first. Tell him that I will buy all kinds of paper and ribbon that he may choose so as to make the parcels as beautiful as possible."

"Yes'm," Tommy rose to go.

"Stop a bit," said Mrs. Stevens. "There is something more. The presents will have to be delivered. They are all to go to persons in this town. Now, if you and David and Edna will go to the different places and deliver the presents for me, I will pay you five cents for every gift. That will make \$5 more to be divided among you three. Do you think that is fair?"

Tommy's eyes shone. "O yes'm, we would be glad to do it for that price," he cried. "And then we'd have—let me see—one-tenth of \$10—why, we'd have a dollar to spend on presents. That would be great."

"Wait and see what Philip says," answered Mrs. Stevens.

But of course she knew what he would say. There was only one thing for him to say, and he said it, with pride in his eyes.

So a few weeks after that one morning Mrs. Stevens's carriage called at the little cottage, and Philip was carried to the big house on the Avenue. There in a pretty little room all to himself Mrs. Stevens seated him at a big square table, piled high with boxes and rolls of paper, thick and thin, silver and gilt, with silk cords and tinsel twines, and ribbons of every color for him to choose. On a stand at one side was a great basket of presents which were to be done up, each with a slip of paper giving the name of the person for whom it was intended. All these Philip was to wrap up, in any way he thought best. And on the other side was a basket of greens, holly with its red berries, mistletoe with its white waxy ones, crisp laurel and princess pine in feathery fronds.

As Philip sat staring about him at the beautiful mass of color and tempting fresh materials Mrs. Stevens said:

"I know you will make my Christmas remembrances doubly acceptable this year, you have such good taste and are so careful about little things. I never should have known about you but for the loaves of cake which you found it worth while to make so attractive."

Such pleasant work for skillful fingers! How Philip enjoyed folding up the pretty things, tying the delicate bows, tucking the bits of green into the ribbon and finally labeling the little packages in his round, clear hand! He worked all the morning before it was finished.

At the bottom of the basket were five boxes, already tied up so that he could not see the contents. And these were to be wrapped and labeled for "Mrs. Winter, Master Philip Winter, Miss Edna Winter, Master David Winter and Master Tom Winter. How Philip chuckled as he carefully tied these last five packages which finished his morning's work.

And how Tom and Edna and David chuckled when, having delivered all the other presents upon Christmas eve, they found these five at the bottom of their last basket; and how they hurried to make their last call at the door of their own little cottage, where the basket was emptied.

It was a happy Christmas after all. They sat around a cheerful dinner table, and in front of each was some tiny gift from Mother Winter, besides the boxes which Philip's hands had prettily done up, remembrances from Mrs. Stevens. They opened their packages in turn, after their mother's dear little gifts had been examined.

That addressed to Mrs. Winter contained some pretty handkerchiefs. Edna had a workbox, with every kind of thing which a girl could need in sewing. Tommy's was a little box, the smallest of all, but it held just what he most wanted, a splendid knife. David found a jolly game in his package, and Philip was perfectly delighted with the box of paints which Mrs. Stevens had selected for him, and with the little note inclosed, saying: "Such clever fingers as Philip's ought to belong to a little artist. Perhaps some day Philip will use these in his work." And indeed that saying came true one day.

But the best present of all was the one which the children had bought their mother, from the tenth part of their earnings at that Christmas time. It was a beautiful plant, a green notched fern which they set in the middle of the dining table. And Mrs. Winter, looking over it happily at the four faces shining through its green leaves said:

"What dear, smart little helpers I have! I knew we should enjoy a happy Christmas after all, but I never dreamed that it would be so very, very happy."

A Child's Question

The shepherds had an angel,
The wise men had a star,
But what have I, a little child,
To guide me home from far,
Where glad stars sing together
And singing angels are?"

Christ watches me, His little lamb,
Cares for me day and night,
That I may be His own in heaven,
Where angels clad in white
Shall sing their glory, glory,
For my sake in the height.

—Christina G. Rossetti.

Advent

Be thou the field, O heart,
Whereon his star hath shone,
While they of humble part
Tended their flocks alone.

And thou the manger poor,
O mind, in waiting be!
And thou, O soul, the open door,
Lest He shall come to thee.

O heart and soul and mind,
Thy little all unfold,
That even in thee He find
Some mite of myrrh and gold.
—Virginia Woodward Cloud.

"Give us day by day this day's doxology;
teach our common lives to sing 'Glory to God.'"

The Conversation Corner

Our Corner Cot, First and Last



POMIUK

With the boy Pomiuk at the World's Fair in Chicago, and that at every Thanksgiving or Christmas time since—sometimes both—we have had something about him or the later inmates of the Gabriel-Pomiuk Memorial Cot, after that dear boy sung once more,

Jesus bids us shine . . .
You in your small Corner,
And I in mine,

said his last *Aukshenai* and went away to live in a better land.

When I copied for you the letters in the Thanksgiving week Corner from Dr. Grenfell and the Labrador boy in New Hampshire I had no thought of any later news from the Northland to tell you. But two or three days later I received a message that Kirkina was in Boston! Of course I hurried into town, and soon found at the United States Hotel our little friend, the frozen-footed Eskimo girl, who was for two years our Corner-cotter at Battle Harbor hospital.

You remember that last year Dr. and Mrs. McPherson when leaving the Deep Sea Mission adopted Kirkina and brought her to Halifax. They are now stationed in Mexico, and "Sister," who had come on for Kirkina, was on the way with her to the new home—quite different in climate from Labrador! I found her a brown-faced, happy-faced, pretty-faced little maid of ten years or so, looking very much like this picture, which she sent me last January.

You ask about her feet! After her arrival in this country her kind friends got her a new pair of legs, towards which the Corner children contributed twenty-five dollars. I took her by the "Elevated" on a little trip to the Congregational House, and she walked up and down the long flights of steps as well as I. She said she had to stay out of school in Halifax. "Why?" "Because I broke my leg," she replied. "What did you do then?" "O, we sent it to New York to be mended!" Is not that convenient, when you break your leg, to send it off to be repaired while you stay at home? But Kirkina had learned to read nicely. I went into Ginn's and got her a pretty primer ("Step by Step") with colored pictures, and found she could read it fairly well already. But she had that and a little box of candy fast in hand when I said Good-by to her on board the shore line train for Mexico! I learned two things which will interest

you. Kirkina told me that she left that beautiful Corner Cot doll (which you remember Mrs. M. J. R. of Franklin sent three years ago, and whose picture was given in the Corner) for the next little girl. That next little girl is named Becky Riggs, six years old, and has disease of the hip joint. Of course in due time Dr. Grenfell will send us her photograph, and something more about this latest occupant of our Gabriel-Pomiuk Corner Cot. We have three letters from Labrador; one from Dr. Grenfell, in October:

... Steaming up Hare Bay for wood. Snow on the ground. Lay up the steamer in about ten days. Have seventeen small libraries out—the beginning of a noble work. The sloyd benches are here. Footballs are A 1. The



Moravian bishop kicks one about with his esteemed Eskimo flock! Did you see attack on the Moravians in an American magazine? The article was written entirely on hearsay, and was cruel and untrue.

John Currie, a young Scotchman, whom Dr. Grenfell took out from Boston as a helper, writes of the grand scenery of northern Labrador, icebergs at sea, cliffs on the shore, "down north as far as Nachvak, a post of the Hudson Bay Company" (where Pomiuk was found), and the Doctor's experience in hunting seals and deer at different points where they anchored or camped. I quote one incident:

... The Doctor brought out from England a fine gramophone. I was quite surprised when the Eskimo came aboard at Nain and asked for "nipli alok." I couldn't make out what they wanted, but the Doctor said that meant "a thing with a voice." That night we played it for them in the hall of the mission (Moravian) and when we had finished, they thanked us by singing "Takpanele," Pomiuk's favorite hymn, which set us all to thinking about him.

And now I have a letter from "Sister" Cecilia Williams, Pomiuk's devoted nurse when he was first rescued, and who after six years in her English home (Kent) has gone back to work among the seamen and shoremen "on the Labrador." She will write us next spring about Becky in the Cot! Besides these, Dr. Kingman of Brookline and Rev. Mr. Anderson of Quincy tell most interesting accounts of their summer expedition to Labrador and what they saw of the medical missionary and his work in that wild land.

Dear Mr. Martin: Please make me a Cornerer "kwiek," because I wish to write a story. I was born in China, and my brother and sister and I were in China during the Boxer outbreak. We would have been killed, if God had not led us to the shore. I saw some whales coming across the Pacific Ocean. Did you ever see any? [Yes, in Labrador!]

The best story I ever read is about The Snow-Baby, by Mrs. Peary. It is a true story about a little baby born in Iceland, and her mother wrote the book. When the Eskimos knew there was a little white baby born, they came from hundreds of miles to see her. They were afraid to touch her, because they thought she was made of snow. Her real name was Marie, but they called her *Ah-ni-ghi-to*. They made a suit for her out of their softest fur and baby deer skins covered her from head to foot. The book tells about the Eskimo and their queer ways of living. From your loving
Yarmouth, Mass.
HELEN E.

There we are, back in Eskimo-land again, by way of China and Cape Cod! That Snow-Baby story is a good one indeed, but there is another which I must mention to make our Corner complete. It is a life of Pomiuk himself, written by Dr. Forbush of Charlestown. It tells the story of the boy we in the Corner have known so well, from the beginning to the end, and a great deal else of Dr. Grenfell and his life in Labrador. Also, about all the other Corner Cot children, and has fine pictures of the children, and the American doll Daisy, and dog-teams, and seals, and Dr. Grenfell, and Eskimos, and icebergs, and I can't think what else. I am sure that if you read it you will feel very certain of one thing at least, that Jesus Christ was the Good Shepherd who sought after the one lost sheep "away on the mountains wild and bare," until He found it, and brought it on His shoulders to the heavenly fold!

"Pomiuk, a Waif of Labrador" is published by the Pilgrim Press; price, 75 cents; to you Cornerers for 56 cents; by mail, 65 cents. Now, if any of you Cornerers have any difficulty in getting the book, write to me at once and I will see that you have it by mail, post-paid, in time for Christmas or New Years!

P. S. Norman Duncan's story of Santa Claus in Lonely Cove, in the December *Atlantic* belongs to Labrador, for the author visited Dr. Grenfell last summer. Did you read Dr. G.'s article in the *Youth's Companion*, The Log of the Hospital Ship? There, we must give the rest of the space to the Old Folks. [That is too funny for anything! Mr. Martin never knows when to stop when he gets talking about Corner Cots and Dr. Grenfell and Labrador dogs. I will try to make him give the O. F.'s the whole page next week.—D. F.]

Mr. Martin

The Advent*

By Rev. A. E. Dunning

The life of Solomon, so far as it is of interest to Christians, ends with the dedication of the temple. His interview with the Queen of Sheba, chosen as the last of the series of International Sunday school lessons for this year, is only an illustration of the "wisdom" for which he was so famed—a skill and shrewdness in solving conundrums and difficult questions and a penetration into the thoughts of others which Orientals regard with veneration. The lessons for the first six months of 1904 in the synoptic gospels begin with the boyhood of Jesus. They should be prefaced with a study of his birth and infancy, and the alternative Christmas lesson was chosen with this in view.

The coming of the Christ never before so widely commanded the attention of the world as it does this year. It never meant so much to mankind as now. The question as to whether Jesus was born Dec. 25 has been disputed with zest. Our Puritan fathers avoided all festivities on that date. Roman Catholics, Episcopalians and some other denominations strenuously defended it. Most scholars now think Jesus was not born in December, but few are interested in the question. The fact of his coming is of vastly greater moment than the day and the hour. Christians of all names rejoice together in the fact and are willing to celebrate it together at the same time.

The supernatural events told in the gospels of Matthew and Luke are questioned by many who once did not hesitate to believe them to be literally true. They used to say that if these statements were not facts they could not believe that Jesus was the Christ, the Son of God. Many, perhaps most Christians, accept today the narratives of the infancy as historic truth. But all agree now that there are weightier reasons than these for accepting Jesus as the Saviour of the world, and that if we had only the gospels of Mark and John with the rest of the New Testament we should still see in Jesus the Word made flesh, God incarnated in a human life.

So far as the records show, Jesus did not seek to win disciples by claiming that his birth and infancy were different from theirs. He did not tell them that he had no human father, or that angels announced his coming, or that wise men from the East came to worship him as a babe. He persuaded men to follow him because of his mission, his message and his deeds.

*International Sunday School Lesson for Dec. 20. Christmas Lesson. Text, Matt. 2: 1-12.

The Acts and the Epistles contain no reference to his birth or his infancy as reasons why men should accept him as Saviour and Lord. The early disciples presented his life and his teaching and his deeds, attested by his death and resurrection, as sufficient to bring men into his kingdom and to prove that he was the Son of God. Paul said that Jesus "was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Jesus Christ our Lord."

when the wife of Zacharias met Mary she declared that her unborn child recognized the child of Mary as his Lord. Luke also says that on the night of the birth of Jesus in Bethlehem an angel declared to shepherds in the field that the child was to be Saviour, Messiah, Lord, and that a choir of angels sang a hymn of praise. Luke further says that an aged prophet and prophetess greeted the child in the temple as the coming Redeemer of Israel.

Matthew tells us that an angel appeared to Joseph in a dream and revealed to him that the child of Mary was conceived by the Holy Ghost; that wise men from the East came, guided by a star, to worship the young child; and that both they and Joseph were warned in dreams to protect him from the cruelty of Herod.

What do these things mean to us? First, we do not know enough of those times and those environments to deny that these things happened, even if we are sometimes moved to question them. They are appropriate to the greatest event in the world's history. They are in harmony with the mission of the Christ to reveal God to man through a human life. Next, that visions of angels, dreams, portents in the sky and signs among the stars would not impress us if we were told of them as happening now as they did the simple people of the first Christian century. They fit the time and the occasion, and we love to dwell on them and tell them to our children.

But we see far greater things than these to convince us that Jesus was the Christ—the world being transformed by the child who was born in Palestine. Records of supernatural events connected with his infancy which may have impressed deeply those who first heard of him as an unknown man are relatively far less important

than the signs of his presence and power written large across the pages of the world's history now being made. Few heard the angel's message concerning his coming or saw the wise men on their journey. But what do we see this Christmas season? Says Dr. Fairbairn of Jesus Christ: "By means of his very suffering and his cross he enters upon a throne such as no monarch ever filled and no Caesar ever exercised. He leads captive the civilized peoples; they accept his words as law, though they confess it higher than human nature likes to obey; they build him houses, they worship him; they praise him in song, interpret him in philosophies and theologies; they deeply love, they madly hate, for his sake."

Jesus is his own witness now. With the crown of suffering on the cross, the glory of the resurrection and the trium-

"This is the True God"

BY HARRIET MC EWEN KIMBALL

Behold the Virgin bears
The Promised Child!
Lulled on her bosom undefiled,
The Wonderful, the Counselor
Whom age on age hath waited for,
The Mighty God, the Father, shares
With us Humanity!
For love of us stoops down
To our subjection;
Becomes Emmanuel
That we
Regenerate in Him may dwell,
And share the crown
Of His Divinity
In resurrection!

Behold Him, then,
Children of men!
Only a little Babe ye see
On Mary's knee;
But this is He—
I AM from all eternity!
Around Him angels bend
But cannot comprehend—
And how can we!
The Incarnation's mystery;
The Love that could not be expressed,
In Flesh, our Flesh, made manifest.

What then is the value of the stories of the infancy, and how ought we to regard them? The first chapters of Matthew and Luke tell us in substance that Jesus "was conceived by the Holy Ghost, born of the Virgin Mary." They also trace his ancestry back through Joseph as his father to David, thus proving him to be the Messiah, King of the Jews. Luke tells us that Mary spoke to her son of Joseph as his father. These writers apparently saw no contradiction in these statements, for they attempt no explanation of them.

Luke says that an angel foretold to the aged priest Zacharias that he should be the father of a son, the forerunner of the Messiah; that an angel announced to Mary that through the power of the Holy Ghost she would bring forth a child who should be called the Son of God; and that

phant progress of Christianity increasing through nineteen centuries he comes with this new celebration of his advent to each one of us with this question, "Will you accept me as your Saviour, who is Christ the Lord?"

A Brooklyn Letter

United's Sociological Efforts

Under the leadership of Rev. L. R. Dyott, United has just inaugurated a work which promises to be beneficial not only to the church but to the entire Williamsburg section. About two years ago the Women's Missionary Society was organized, with city, home and foreign departments. The department of city work is now to superintend a canvass of a section of the city. Only experienced workers will be employed, the church being especially fortunate in having a devoted woman who has been engaged in city missionary work. The canvass will provide a list of families unidentified with other churches. This will be subdivided to indicate those in spiritual, mental, or physical need. An effort will then be made to bring each needy family into contact with some well-to-do family of the church, giving both parties the benefit of the experience. Material wants are to be supplied only on consultation with the pastor or with some designated person. Wisely the emphasis is laid on the greater need in most instances of mental and moral uplifts; wherever possible, work will be supplied to compensate for money given.

Immanuel's Progress

This year brings the fifth anniversary of the amalgamation of Rochester and Patchen Avenue Churches into Immanuel. The pastor, Rev. J. A. Jenkins, has welcomed 110 new members thus far during his eighteen months' ministry. A men's club of 140 meets semi-monthly for social and literary purposes and to promote the general interests of the church. Under its supervision a well-equipped gymnasium is opened three nights a week, with professional instruction. The Christian Endeavor Society has become a young people's association. A chorus choir of forty voices sings at both Sunday services, rendering a musical service monthly. At the Sunday evening gathering the pulpit is removed, and the pastor endeavors to make the meeting informal. Believing that churches should be more familiar with their condition, the officers issue a bi-monthly statement of Immanuel's financial status. An interesting feature is the sending out of cards to all church members, notifying them of the time of each communion and preparatory service, to be signed and deposited in the plate at the communion service. Attendance on this service, by the way, under reasonable conditions, is a requisite of church membership at Immanuel.

Financial Management at Lewis Avenue

In these days of occasional reports of dishonesty in handling trust funds, it is gratifying to know that for more than twenty years one of our churches, whose treasurers have always been recognized as men of integrity, has provided safeguards against possible indiscretions in the future. As a matter of fact, the provisions are quite as advantageous to the officials as to the church; and none are more eager than they are to continue the practice. No church treasurer at Lewis Avenue ever handles his funds alone. Every collection is counted by the deacons or a special committee, who preserve a record of the amounts. Reports of the church's treasury are made monthly, and are fully verified; so that any misappropriation of funds is altogether improbable. By this method, Dr. Kent, the pastor has made it possible to obtain thoroughly competent church treasurers.

Keeping Correct Addresses of Members

Every city pastor has experienced the difficulty of keeping correct lists of church members and attendants. Rev. W. P. Harmon, assistant pastor at Plymouth, has obviated this difficulty to some extent by having printed a circular letter with blank for name and incorrect address. This letter states that the sender has recently called at the incorrect address, and urges the importance of keeping the officials informed as to the whereabouts of the church members. Since Uncle Sam has methods of obtaining new addresses not available to the general public, this plan has resulted in many corrections. It also assures the member that he is not forgotten or overlooked.

M. A. D.

In and Around Chicago

The Preaching Needed

In speaking of the Chicago Theological Seminary at the Ministers' Meeting, Dec. 7, Professor Scott, after remarking on the increase in the number of students and the improvement in finances and other matters, declared his conviction that ministers are making a serious mistake in preaching on secular topics rather than on the fundamental principles of the gospel. The professor believes that business men when they attend church want to hear that which warms their hearts and draws their thought away from week-day matters. Superintendent Brodie confirmed Professor Scott's judgment, instancing his experience throughout the state.

Appalling Spiritual Conditions in the State

Dr. Brodie then spoke of a mining village of 800 people visited recently, whose only religious service is a Sunday school conducted under Congregational auspices; while two other villages, one of 1,200 and the other of 3,000 inhabitants, have neither Sunday school nor church. The difficulty is not to persuade the children in these villages to attend a Sunday school, but to get teachers, deaconesses and pastors self-sacrificing enough to minister to them. Illinois is receiving about ten per cent. of all immigrants coming to our shores. Thus far they have come faster than we have assimilated them, though not faster than they can be assimilated provided we as Congregationalists do our duty. But the denominations hesitate to go into non-supporting communities, and yet it is just here that the demand for Christian service is greatest and should be promptly met.

Lawlessness in Chicago

The crimes committed in Chicago within the last few weeks have led law-loving people to ask what can be done to turn back this incoming criminal flood. When, a little more than a week ago, James A. Fullenwider, a lawyer of high standing, was shot near his home and for no apparent cause, matters were brought to a climax, and at a mass meeting in the church of which the deceased was a member it was decided to form a federation of the reform clubs and societies in the city and to appoint a secretary with city headquarters to study the moral conditions of the city and advise as to their improvement. The demand for this action appears in that during the thirty days from Sept. 27 to Oct. 27 there were 394 burglaries and holds-up and only 88 arrests, while in the last six months 226 persons have been brought before 17 different magistrates charged with carrying concealed weapons and none of those proved guilty were fined over \$25, the smallest sum the law allows. It is not surprising that last Sunday's sermons were full of references to the spirit of lawlessness which seems to have control of the city.

Dowie Victorious

As he declared would be the case the receivership for Zion has been set aside. It was found that no person could manage affairs so well as Dr. Dowie, himself. Hence his

proposal to pay ten per cent. of his indebtedness in ninety days, twenty-five in six months, twenty-five in nine months, and the remainder at the end of the year, was gladly accepted by his creditors. The Doctor claims to control property worth eighteen millions, and to owe little more than four millions. Money is constantly coming to him from his followers in different parts of the country. He is said to have received a check for \$50,000 from an admirer in New York city, and the offer of a loan of \$200,000 from Milwaukee. Zion has reason to rejoice over the appointment of a receiver. Time has been secured for the payment of pressing debts and prominence given to the value of property held by Dr. Dowie over against its obligations. Hereafter he says he will proceed upon a cash basis and thus avoid all danger of litigation.

Debs in Chicago

Sunday was a great day for Chicago socialists. They gathered, as they assert, to the number of ten thousand, to listen to the Pullman strike leader, Eugene V. Debs, and applauded him, loudly, when he advocated the destruction of both the Republican and the Democratic parties and the formation of a Socialist party by which all property and all labor can be controlled. Mr. Debs scored labor unions as well as capitalists. An immense amount of Socialistic literature was circulated.

Chicago, Dec. 12.

FRANKLIN.

Campbell Morgan at Hartford Seminary

Dr. Morgan spent the first ten days of December here addressing meetings twice daily. One series of addresses was designed to quicken Christians. Another was on Prayer—Its Possibility, Preparation, Pattern and Practice.

The third series was given in Hartford Seminary, to students and teachers in private conference and was prepared especially for this occasion. After each hour's discourse, half an hour was devoted to discussion of questions bearing on the general theme of Evangelism. Sub-topics were: The Evangel, The Evangelistic Church, The Evangelist, and The Evangelistic Work.

In the talk on The Evangel, Dr. Morgan made much of the definition of the word, as A Good Message, and the central thought was the Lordship of Christ. The next talk dealt with the vital unity of the Church of Christ. In the third talk, Dr. Morgan discussed the call, characteristics, training, work and life of the evangelist. On the fourth day, methods and principles of revival work were described, and the problem considered was, How to Bring People to Christian Decision.

A fifth address was given at the seminary, for the benefit of pastors, students and Christian workers in Hartford and vicinity. Dr. Morgan spoke on The Present Opportunity of Evangelism, and described the spirit of this age as one which manifests (1) a revolt against the materialism of the past age, (2) intense devotion to the practical in religion, and (3) restless anticipation of a coming change, in which new vigor shall pervade the now hesitant Church of Christ.

C. K. T.

The Episcopal bishops lately expressed the hope that evangelical denominations would seriously consider the question of union with the Episcopal Church. The *Christian Advocate* states in a sentence the one obstacle which must be taken away before such union can be considered, and which only Episcopalians can remove. It says, "None of the evangelical denominations, so called, that recognize each other's ministry and sacraments, can possibly take a step which would take away the power of that recognition from them."

A Pastoral Outlook from San Francisco

By Rev. George C. Adams, D. D.

One of the best things about the Pilgrim Fathers was that they were not trying to be like anybody else. In fact they made their great name by trying to be as unlike other people as possible. They knew what they wanted to be and to do, and watching the conditions in which they found themselves they took the course most likely to serve their purpose. Congregationalists today are not copying them to any great extent. Of course we are in an age of combination and co-operation, and, as has been the case in the past, we are willing to sacrifice almost anything for the sake of the unity of the church of Christ. Is it not time to put a little more emphasis on our distinctive principles, and to stop harping on the fact that we are seventh or eleventh or any other figure in the number of members among the denominations? For a great many years the Methodists have held the prize in religious mathematics; when it comes to counting we cannot hold a candle to them. In some other things other denominations have held the precedence, and while we have been watching them with envious eyes we have quietly allowed the peculiar virtues that were our own to slip from us.

BRING THE LAY ELEMENT TO THE FRONT

We have always protested against the clergy being made a peculiar class, and have made our boast of our ability to develop individuality among laymen; but, if reports from various parts of the country are true, our great gatherings are now far more ministerial than lay, and the programs of many associations, state and local, look as if no effort had been made to bring the laymen to the front. We are making the clergy a privileged class in the denomination, and taking far too little pains to develop the sturdy independence of the Pilgrim Fathers, who were nearly all laymen and who allowed no man to become their clergyman without their approval.

Our loss of what was distinctive is shown also in the impression we make upon communities where a new church is needed. Word comes to our home missionary superintendent, "We need a Congregational church in this town, and will begin services as soon as you will send us a minister." From the number of such requests an ignorant person would suppose that the home missionary superintendent carried a number of ministers in his pocket and needed only to direct and stamp them and send them out. This process is entirely out of accord with the principles of Congregationalism. If there are a lot of people in any place who want a church they ought to want it badly enough to come together and at least sing a hymn and have somebody lead in prayer. They have become so accustomed to seeing the Methodists send a minister that they suppose that we do the same, and sure enough, we do; and in our eagerness to increase the number of churches we make ourselves such that people are constrained to say that we have nothing to offer which they cannot get from other denominations.

IS THE OLD EVANGELISM OUTWORN

We have allowed ourselves to be swept along with the great movements of the times until we have forgotten that our denomination used to be inventive enough to devise plans, and raise or adopt workers that could lead the denomination. We had no difficulty in leading the Christian sentiment of the United States with such men as Edwards and Kirk and Finney and Moody, and we made the revivalist movements that had lacked backbone the grandest movements of their time. Today in many localities we seem to have nothing in particular to do except to try to do what the other folks do. Our Presbyterian friends are starting in on a grand

revivalist campaign. It is a serious question with many thoughtful people if they are not trying to galvanize a dead method into new life; and yet there comes from many quarters a strong demand that we fall into line and do exactly what they are doing. The Methodists say that the revival method has lost its power, and they ought to know if anybody does. A year ago one of the leading Methodist pastors frankly stated that it was impossible to reach thinking people any longer by the revival method. And he adopted another with some success.

LET PASTORS DEVELOP THEIR OWN SPECIALTY

Now if ever is the time for us Congregationalists to show that we have not lost our power of leadership. All the indications are that our success, if we make any, will be along the line of the pastorate. The employment of a revivalist is usually a confession that the pastor cannot do his proper work. We will grant that men are not alike, and that while one may be very successful in the careful nurture of his flock another finds it difficult to do the work that a pastor ought to do, and his strength develops in another direction. But it is also true that almost any minister if he will study for it can learn to excel in the work which belongs to a pastor. It is a great thing for a minister to learn that in becoming such he has not been set to solve all the problems of the world, nor to straighten out all the tangles of humanity. There is one first principle that ought to guide him, which is that his strength and time and ability belong first, last and all the time to the church that pays his salary; it is a simple business proposition and needs no defense. If to use a common expression he can learn to saw wood in his own doorway he has gone a long way toward fitting himself for his position. Our pastors are doing this much more than they were a few years ago. He can learn to know every man, woman and child in his membership and to adapt his work to their needs. If he does this it is quite possible that he may not need to call in an evangelist to accomplish what he has failed to do.

The method of careful nurture brings members into the church to stay. The revival method brings them in with the certainty that many of them will slip out. In one of our cities four churches near together carried on their work for nine years, three by the evangelistic method and one by the pastoral method. A great calamity affected them all alike; those that had built up on the evangelistic method each lost from one-half to three-quarters of its membership. The one that had been built up by the pastoral method hardly lost a family.

LET US GO SLOWLY AS RESPECTS UNION

This leads to the fact that we now and then find a thoughtful Congregationalist who is not singing hallelujahs over the possibility of union with other denominations. The question is being asked now and then, "Is it going to mean in any sense a repetition of the famous 'plan of union'?" and up to this time it has been difficult to find any one who can prophesy on this subject. Formal union in the past has not usually been an all-round success. The denominations with which it is proposed to unite are most estimable Christian people with an honorable record, and as truly a part of the kingdom of God as we are. Each has its own history and methods. We cannot in kindness ask them to make any more changes than we are willing to make ourselves. The plan on which it is proposed to co-operate with them looks well as far as

it has been developed; and yet it seems as if as a denomination we would do well to consider the matter with fasting and prayer. Our state association recently went one step further and passed a resolution inviting the Free Baptists in our territory to unite with us, but the form of the resolution was such that while in the most kindly Christian spirit it was evidently an invitation to move into our house and become one of us. It is quite possible that they may be able to do it without either of us making much sacrifice.

WHAT ONE SEMINARY HAS DONE

In the line of turning out the best ministers possible for our churches there has been great discussion with regard to our seminaries. We have read a great deal and heard much said about a possible union or at least a federation of the Congregational seminaries, and while all this has been going on our Pacific Seminary has quietly done something. Our distance from the other seminaries would make it difficult for us to unite, so that question has not been considered. We recognize the fact that while we have been expending vast sums to develop our splendid Christian colleges the young people are going by thousands to the state and other universities. Our tendency has been altogether too much to stand off and throw brickbats at those institutions, to call them godless and say that there was no Christian influence in them. While we have shown none too much warmth of Christian interest our California State University has shown that such charges were far from being true. Its immense faculty has a large number of earnest, consistent Christian men. The Young Men's and Young Women's Christian Associations connected with the university have in the last ten years made great progress, and are showing a vitality that is encouraging.

We had the great State University in need of all the Christian help and sympathy it could get, and several miles away our little Theological Seminary feeling very lonely. We moved the seminary right up close to the university grounds. With the loss of several professors the president has succeeded in finding strong active young men, specialists in their departments, to fill the vacancies. The number of students at the seminary has immediately increased, and nearly or quite all of them are college graduates, which was not true before. We have been heartily welcomed by the members of the faculty of the university; our right to be there outside of the state grounds is freely conceded, and other denominations have the privilege of doing the same thing. Some of them would give all they possess if it were possible for them to camp down beside us and we would be glad to have them come. Among the possibilities of the future is an interchange of instructors in departments where there is no conflict between the denominations.

It will be seen that in this respect we have clung to the habits of early Congregationalists, have followed no human example, but have blazed the way for others. We have every reason to believe that our movement is going to be a great success, both in exercising a helpful Christian influence in the University and in trying to lead young men in the academic department to choose the ministry as a profession. It has become difficult for a young man from a Congregationalist family to enter the State University without some faithful member of our theological faculty calling upon him to give him welcome and to ask in what way we can be of service to him.

A German magistrate of Pittsburg tried King Solomon's method of determining maternity last week—and it worked as well as of old.

A Church Printery that Pays

By Myron Jermain Jones, Mansfield, O.

Most church printeries of which I have knowledge are a delusion and a snare. And I confidently assert that it would be disastrous for most churches to establish printing plants in their buildings and to operate them in connection with their activities as a volunteer enterprise.

But "most" implies exceptions, and there is an exceptional church printery in Boston.

In 1888 the late lamented Rev. Ellis Mendell became pastor of Boylston Congregational Church, Jamaica Plain, and under his leadership institutional features, which were then strongly and generally advocated throughout the church, became part of its plan of work. Among the features introduced—reading-room, gymnasium, parlor and printery—the printing-room has been notably successful and worthy.

To Mr. Frank E. Bridgman of Roxbury, editor of the *Boylston Church Messenger* and practically manager of the printery, is largely due the later conspicuous success of this department of the church's work.

"How did you happen to start this printing plant?" I inquired.

"It was not a case of demand and supply"

supplies, \$20. We paid to the church treasurer over and above expenses as follows: 1897, \$53; 1898, \$78; 1899, \$150; 1900, \$82.87; 1901, \$123.45; 1902, \$128.30. Here is the schedule showing the principal receipts for ten years:

| | Advertising. | Subscriptions and Contributions. |
|------------|--------------|----------------------------------|
| 1893 | \$128.50 | \$53.17 |
| 1894 | 104.50 | 55.55 |
| 1895 | 98.50 | 12.51 |
| 1896 | 66.00 | 7.30 |
| 1897 | 71.72 | 18.05 |
| 1898 | 200.82 | 20.50 |
| 1899 | 146.69 | 68.00 |
| 1900 | 67.17 | 17.40 |
| 1901 | 138.83 | 17.55 |
| 1902 | 144.50 | 8.15 |
| | \$1,167.23 | \$264.78 |

"For some years we have done considerable job printing for outside parties. We could do a great deal more if we had time for it. Our own needs are first; they keep the force busy—too busy sometimes, for comfort. In the four years 1898-1901, our earnings from job printing amounted to \$152.52.

"We have no regular subscription. The paper is mailed to all non-resident members and many others, and is left at the residences

edge of printing, which is of service to any one whether followed as a trade or not. All the workers are strictly amateurs and have learned what they know right in the printing-room.

Of course the printery is run primarily for and by the *Messenger*. The question of benefits is, therefore, to a great degree a question of the uses of a well-conducted local church publication. In my judgment everything depends on the managing editor's journalistic sense. It is not necessarily a matter of professional training in journalism. "There can be no really successful church journal without a man behind it."

And here are some of its benefits:

It gives a complete history of church work and happenings—more complete than a clerk's record can possibly be. A number of sets of the first ten volumes have been bound by members.

It keeps the members of the church, congregation and community informed of our work.

It is especially appreciated by absent and former members who desire to retain their interest in the church.

Through exchanges and sending of papers to friends by members, many affiliated friends have been made for the church, some of whom contribute to its support and missionary interests.

It furnishes an excellent channel for reaching members and congregation by pastor, officers and heads of departments.

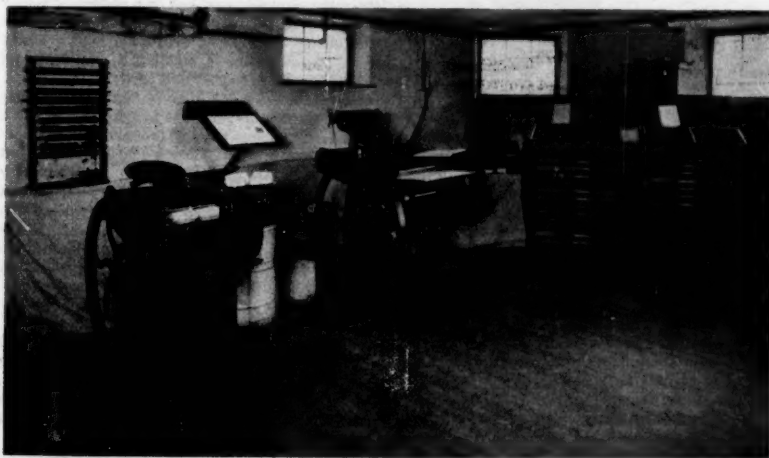
Henry Clay Trumbull

BY M. C. HAZARD, PH. D.

On account of my editorial association with Dr. Trumbull for a short period upon *The Sunday School Times*, the editors of *The Congregationalist* have asked me to write some of my impressions concerning him. Dr. Trumbull was so many-sided that this paper could not spare the space necessary to present anything like a complete estimate of him. That, fortunately, is rendered comparatively unnecessary by the very good appreciation of him which lately appeared in these columns from the pen of Mr. Morris. In the process of elimination I find myself at last left with what I saw of him as an editor and writer.

Aside from his personality, that which made the greatest impression upon me, after association with him in the office, was his tremendous capacity for work and the relish he had for it. His appetite for it was insatiable. Besides the task he was carrying through, he had others, so to speak, upon the stocks. His editorial writing for and oversight of *The Sunday School Times*, which were enough to absorb all the time and energy of an ordinary man, were merely an incident in his weekly schedule, the most of his thought and labor being bestowed upon some important book which he was preparing for the press.

Of course he overworked. Though slight of body he was muscular and had a great reserve of physical force. But no body, however strong, could stand the strain to which he constantly put his own. Nearly two years before I was associated with him it became evident to those in the office that he was breaking down. No representations on their part, however, could induce him to give up. One morning it was proved to him that he must do so. The proof of an editorial which he had written the day before was presented to him at his home. He declared that he had never written it. He could not be convinced that it was his composition until his manuscript was laid before him. Then he realized that he must obey his physician and surrender his work, at least for a while. He did so, and went on a trip to Egypt and through the Sinaitic peninsula and the Holy Land, meaning to make the journey serviceable both as a means of recuperation and of securing information of value in his work when he should resume it. Two quite valuable books came out of that vacation tour, *Kadesh-Barnaa*, and *Studies in*



The Boylston Church Printery

replied Mr. Bridgman, "but rather of need and service. Mr. Mendell tells me it was started to meet the need to obtain the church printing at much less than the market price. The enterprise was begun in November, 1890 by the purchase of a sixty-dollar hand-press, \$150 worth of type, and cases and material needed for an ordinary amateur job office. The early work was confined to the weekly calendar, tickets, and programs. In 1893, the *Boylston Church Messenger* was inaugurated, and for a year or two was printed on the hand-press. Then came a second-hand foot-power press, which lasted about two years. In the spring of 1897, an up-to-date Chandler & Price Press with 10 x 15 chase was bought, together with additional supplies, at a cost of \$400."

"And how was this financed?" I interjected.

"Very simply. Money was borrowed whenever needed for equipment, on shares without interest, and repaid from profits within two years. In 1900 a second-hand press was presented by a local printer—good for cards, tickets, envelopes, and other small work. The original hand-press is now out of commission, but we retain it as a historic landmark, like true Bostonians. We now have forty-two cases of type, and inventory the plant at \$800."

"You speak of profits. Have you at hand any figures to indicate the amount of your income and expense?"

"Yes. Our annual operating expense on the *Messenger*, for instance, would be: For paper, \$20; postage, about \$35; renewals and

of other members. Those pay who wish to, or who are solicited by the treasurer."

At the head of the editorial column of the *Messenger* this legend appears: "Set up and printed in our own church by our own labor." Now the question that interested me most was this very problem of labor. Our lay editor-printer-manager told me that the church trained recruits for this work out of its own ranks. "Usually," said he, "we take one at a time, and under the supervision of some one more experienced—not an expert by any means, for we have no experts—we put the neophyte to work setting up in a 'stick' any 'pl' that may be on hand. Then he learns to distribute this 'pl,' or *Messenger* type that is 'dead,' until he knows the 'case.' After getting proficient enough, the beginner sets up straight matter for the *Messenger*. By and by he learns to feed the small foot press with offering envelopes, and so on. Of course this part of the work is most important and difficult. Any volunteer service must be encouraged patiently, but this is real work and requires the strong religious motive back of the worker as well as a certain amount of enjoyment in the printing art. We have been able to train up a good number of fair printers in the thirteen years of effort."

In addition to enabling the pastor to have all the printing he wanted for church work when he wanted it, the influence of the printery is great in holding and training men and boys for service. It interests youth, and through it they enter other departments of church work, besides being trained in a knowl-

Oriental Social Life, each of which is so replete with information as to show that he was diligently at work all the while he was gone. And yet he came home restored to health.

I was in the office while he was working upon Kadesh-Barnea. Trumbull's rediscovery of that ancient camping-place of the Israelites was an event among Biblical scholars. It had been found by Rowlands at a place called 'Ayn Qadees, but Robinson declared him to be mistaken, and defended his own location at 'Ayn el-Waybeh. Inasmuch as no other explorers were able to find 'Ayn Qadees, being fooled away from it by the Arabs in whose territory it is, other scholars followed Robinson. Trumbull's success in reaching it, in spite of the efforts of his Arabs to turn him away from it, is finely told in the book. My admiration was greatly awakened by the ingenuity and skill with which he got at the confirmations of his findings, particularly in the Arabic and Syriac authorities. It may surprise many to learn that he was no linguist—but such was the fact. He had to make use of the intelligence of those who were, and yet he so directed their investigations, questioned their conclusions, and re-directed their search that to him are due the valuable notes which appear in connection with that work.

The single long editorial has been a feature

of *The Sunday School Times* ever since Dr. Trumbull took charge of it. Hardly one editor in a thousand can write long editorials and have them read. But that his were read and were effective we had ample proof. The secret of their appeal seemed to be in the presentation of some new truth or some old truth in a new light. His editorials declaring that it is never right to tell a lie became famous. The captions of some of the editorials written while I was with him give some hint of the unique method of his approach and of the reason of their acceptability. I cite as examples, Faith is Not Always Faith, Training up a Library, Making Books Work, The Duty of Being Narrow, The Littles on the Larger, Living More Lives than One.

Probably the most eagerly and universally read portion of the paper was the Notes on Open Letters, in which his skill in answering difficult questions was exhibited at its best. Many there have found the solutions of problems which have greatly troubled them.

I find that I have said nothing of Dr. Trumbull personally. I am persuaded that I do not need to do so. He is too well known to need to have his portrait painted. Thousands are well acquainted with him and will greatly miss him, and none will do so more than one who for a time was his close comrade.

Iowa

Consulting State Editors: Rev. Drs. D. F. Bradley and E. M. Vittum, Grinnell;
R. L. Marsh, Burlington

Southern Iowa

In this region Iowa Congregationalism began. And here anniversaries are becoming interesting. Of thirty-one churches in Denmark Association, twelve were organized before 1850; while of all the 315 churches of the state, only twenty-five date back so far. Dr. William Salter of Burlington, who was ordained at the first meeting of Denmark Association, read a paper at its sixtieth annual meeting in September. The Burlington church, of which Dr. Salter has held the title of pastor for nearly fifty-eight years (although the responsibility of the office is now borne by his associate), also celebrated the sixtieth anniversary of his ordination. The Doctor preached and received many congratulations.

Dr. Salter and Dr. Ephraim Adams of Waterloo, the two survivors of the "Iowa Band," preached Nov. 29 at Muscatine, the day's services closing an enthusiastic and protracted celebration of the sixtieth anniversary of the founding of the first Congregational church of that city. This church is making new departures and showing vigorous life under the leadership of its new pastor, Rev. J. P. Clyde. A notable feature has been the opening of the church basement for the use of factory girls—of whom there are upwards of 1,000 in the city—and their organization into a social and literary club which promises considerable distinct achievement.

Rev. J. M. Cummings, pastor of Denmark, the oldest Congregational church in Iowa, devoted his summer vacation to a successful financial canvass in behalf of Denmark academy. A new steam-heating plant and other necessities have been provided for. Large attendance and high-grade work are reported. The church also rejoices in prosperity. Mr. and Mrs. Cummings have been grievously afflicted in the serious illness of their daughter, who has been studying at Grinnell.

Rev. F. L. Johnston, secretary of the State Association Committee to Encourage Installation, is working with characteristic thoroughness, and the committee is likely to have a report of special interest. His church at Mt. Pleasant has made marked improvement in organization and methods.

Fairfield, Rev. H. O. Spelman, pastor, raised nearly \$3,000 for repairs, and became so enthusiastic that the question of a new building is under consideration. This church is making steady growth in membership, congregations, benevolences and prayer meeting attendance.

Ottumwa Second had been greatly strengthened by the union with it of the Methodist Protestant church of the South Side. The pastor, however, Rev. D. D. Davies, under whose leadership the union was effected, has decided to take up work elsewhere.

The pastor of Agency and Cliffland, Rev. D. M. Lower, has had the unusual experience of dedicating, free of debt, a church at each place on one Sun-

day. At Centerdale a church with twenty members, made up largely of Friends, has recently been recognized. At Orient, substantial improvements in the church building have been made. Humeston, where the church of upwards of a hundred members came bodily from another denomination two years ago, is erecting a fine building. At these church dedications, Secretary Douglass is usually an indispensable leader.

Rev. E. S. McClure, resigning at Humeston, speedily received unanimous calls from two churches. He accepted the one to Eldon, and the church there is hopefully following his vigorous leadership. At Clay, Rev. P. H. Fisk, pastor, a series of meetings is being conducted by Rev. C. N. Severance of Union Church, Garden City, Kan., a strong preacher, of masterful spiritual leadership.

State statistics for last year show a small increase in membership, decrease in benevolences and legacies, considerable advance in home expenses and a loss of four churches.

A conviction that we should do more aggressive work, by means of evangelistic meetings or otherwise, and that, with confessed changes in the theological viewpoint, we must emphasize anew and decidedly the fundamentals of religion and Christianity—this may be said to prevail among Iowa Congregational ministers.

NORTH OF THE CENTER

On the western border First Church, Sioux City, with two hard working pastors, is breaking records. Important achievements are: Many new members, four C. E. societies, a literary and historical club; three other clubs for young men, young women and boys, a large church Bible class, and notable improvements in furnishing and decorating the church building.

In the north, Rev. Edwin Ewell of Nashua, always wide-awake, has recently sent out cards to the members of his congregation naming 50 possible subjects for sermons. Each person is asked to indicate such topics as interest him and to add five of his own choosing. The cards are then to be returned to the pastor.

R. L. M.

A Notable Ordination

Invitations are out for a council, called by the church of Valley Junction for the ordination of George C. Marsh. Mr. Marsh is both a son and grandson of Iowa College, Grinnell, his father, Rev. George D. Marsh of Philippopolis, Bulgaria, being a member of the class of 1867. The son has studied at Chicago and at Union; has had experience in city mission work and among the mining camps of Colorado; and in scholarship and consecration is fitted for the highest usefulness in the pastorate. Professors Parker and Noble and Pastor Vittum of

Grinnell will take part in the ordination service, also Dr. Frisbie of Des Moines. Iowa churches are to be congratulated upon securing this promising young worker.

V.

New Church Buildings

Iowa is a great state without a large city. We have a population of two and a half millions, but our largest city numbers only 65,000. But the small, neat, comfortable cities are numbered by the hundred. These do not present the sharp contrasts of the over-grown metropolises. The hovel does not frown in the shadow of the palace. While the small town is nearer homogeneous than the great city, it constantly improves in architecture as it grows in wealth and population. None of our congregations are contented with buildings unworthy the name of church, and few if any have built beyond their need and their means. As the man from Boston wrote of us, "Iowa is hopelessly sane."

Unusual progress has been made in church-building during the last year. Riceville has hardly a thousand people, but it is the centre of an important agricultural community. Our Congregational church was born in 1858 and worshiped in a little hut for ten years; then a small brick church was built, which was enlarged and remodeled in 1897. A disastrous fire made it necessary to build again from the foundation, which the plucky people have done without murmuring. The new \$11,000 church was dedicated last December free from debt. Mitchellville, a village but little larger, was a home missionary child that early came to self-support. This year a fine little \$8,000 church has been built and dedicated without debt. Stuart was once a flourishing railroad town, but by a change of policy on the part of the road, was left to its own devices and endured a period of depression. Now Stuart has found itself, and is building a new edifice of brick and stone, of beauty and utility.

Anamosa was a pillar of early Congregationalism in Iowa. About fifteen years ago our church there was broken in pieces through the influence of an unworthy pastor, and probably would have died, but for the timely aid of the State Home Missionary Society. Now Anamosa is itself again, and is building a \$17,000 church. Crocker, organized two years ago as an out-station, by Rev. Joseph Steele of Ankeny, self-supporting from the beginning, has built and paid for a \$3,000 church. Agency and Cliffland, twin churches in one pastoral family, dedicated two houses of worship in one day, one newly-built, the other purchased and remodeled. Orchard, for many years one of tripiets, has expended \$4,000 on a new church this year. Space fails to mention in detail Newell, Almorat, Prairie City and Lewis, Clay, Olds, Orient, Elsworth and others, that have built new church homes or enlarged and beautified their former ones during the last twelve months. About one-fourth the cost of churches dedicated during the year has been raised at the dedication services by Secretary Douglass of the State Home Missionary Society.

E. M. V.

I believe that if you and I were more to heed the whispers of our Father, we should not have so many of his thunders.—J. H. Evans.

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 21, 10.30 A. M. Speaker, Rev. H. M. L'Aubigne; subject, Evangelical Christianity in the French Republic.

Deaths

CROSSLAND—In Aurora, Mo., Dec. 6, Rev. George E. Crossland, aged 32 yrs. A graduate of Princeton Seminary, he had served churches in Ohio and Iowa as well as Missouri.

MITCHELL—In Dorchester, Mass., Dec. 8, Rev. Seth K. Mitchell, for several years chaplain, under the Evangelical Alliance, of the city hospitals. He also conducted Sunday services on the Common.

McKEE—In Brooklyn, N. Y., Dec. 8, Russell W. McKee, president of the Brooklyn Sunday School Union, aged 77 yrs. He was a member of the Throop Avenue Presbyterian Church, and had taught a Bible class there for nearly thirty years. Many of his former pupils are now missionaries or pastors.

SANFORD—In Medway, Mass., Nov. 24, Harlan Page Sanford, aged 67 years. Hampered from childhood by ill-health, his strong, hopeful spirit carried him through a life of constant suffering with rare Christian fortitude and self-denial. In the time of the Civil War, being unable to bear a musket, he served his country in the Christian Commission. For years past he has devoted himself to the interests of a blind brother with whom he was in business, the details of which occupied him to the hour of his death. He was a son of the late Rev. David Sanford, pastor of the village church for thirty-seven years. A. S. T.

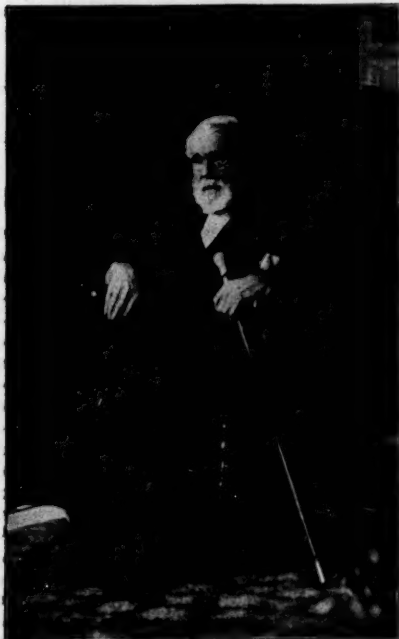
STACY—Nov. 28, Mrs. Mary L. (Marsh) Stacy of Leominster, Mass., aged 84 yrs. Born in Thetford, Vt., she removed in 1855 to Leominster where she entered school and became a member of the Congregational church. Later she attended the Ladies' Seminary of North Granville, N. Y., and at the close of her studies there became a teacher in the public schools of Leominster, in which work she was very successful. She was an active member of the church, giving herself with great enthusiasm to its interests, prominent in the choir and social work as well as constant in attendance upon its various services. In 1875 she was married to Mr. Horace Stacy and removed to Cincinnati, O. Later she resided in Springfield and Newton, Mass. She leaves a daughter, Mrs. Franklin S. Morse of New York city. Everywhere her consistent Christian character made its abiding impression and, though dead, she yet speaketh to all who have been privileged to know her, sweetly remembered by what she was and by what she has done.

WARD—In New Haven, Ct., Dec. 8, Mary J. Simpson, widow of William D. Ward and mother of Mrs. Eugene C. Webster of Jamaica Plain, Mass.

MR. WILLIAM REED

William Reed was born June 1, 1874, in Belchertown, Mass., the fourteenth in a family of sixteen children. His ancestors were genuine Puritans in life and character. His father, Joseph Reed, a native of Oxford, Mass., settled in Belchertown in 1775.

From his earliest years he was taught to study his



Bible and was instructed in the doctrines of the Martyrs and Jonathan Edwards. He united with the church in Belchertown in 1898, at the age of twenty-four years. When he came West in 1896 he located on Government land near Crystal Lake, Ill., where he lived until about twenty years ago, when he retired to the village of Crystal Lake, where he died at the remarkable age of ninety-nine years, five months and seven days. He was a most faithful attendant at the regular services and business sessions of the church. He was elected deacon of the church Jan. 8, 1898, in which capacity he served almost continuously until he died. He was frequently the presiding officer at such meetings after he was ninety-five years old. Last July he attended

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church three times in succession. The last time was at communion service, Sept. 6, when he arose at the close of the service and made a farewell address to the church, urging every member to be faithful and zealous in the Christian life.

As a citizen he was a man of aggressive righteousness and strong convictions. He was a kind neighbor and a sincere Christian and truly served his day and generation. He was a member of the first "Sabbath school" in the Belchertown church, was active in the first temperance reform in 1827, and his interest in it never flagged. He was an abolitionist; an admirer of William Lloyd Garrison and Wendell Phillips and a life member of the American Missionary Association.

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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Rev. W. C. STITT, Secretary. W. HALL ROYCE, Treasurer.

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THE AMERICAN MISSIONARY ASSOCIATION, 105 East 22d Street, New York, maintains educational and evangelistic missionary work in the United States. In the South schools and churches are planted among the whites and Negroes. In the West among the Indians, Chinese, Japanese and Alaskans; and among the Porto Ricans in this new island territory.

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Accessions to Churches

| Conf. Tot. | | | Conf. Tot. | | |
|-----------------------|----|----|------------------------|----|----|
| ALABAMA | | | NEBRASKA | | |
| River Falls, New Home | — | 12 | Exeter | 1 | 4 |
| | | | Franklin | 4 | 7 |
| | | | Fremont | 3 | 4 |
| CALIFORNIA | | | Hay Springs | — | 4 |
| Alameda, First | — | 6 | Livingston | — | 4 |
| Berkeley, First | — | 18 | Lincoln, First | — | 6 |
| North | — | 4 | Plymouth | 2 | 11 |
| Park | — | 4 | Vine St. | 1 | 11 |
| Lodi | 2 | 5 | Ogallala | — | 4 |
| Martinez | — | 4 | Plymouth, Jefferson | — | 4 |
| Oakland, Plymouth | — | 3 | Co. | — | 4 |
| Oroville | 1 | 6 | Seward | 2 | 5 |
| Pomona | 2 | 12 | York | 3 | 7 |
| Redlands | — | 20 | NEW YORK | | |
| San Francisco, First | 6 | 11 | Poughkeepsie | 5 | 13 |
| Oliver | — | 3 | Sherburne | 14 | 16 |
| Ventura | — | 3 | | | |
| COLORADO | | | NORTH DAKOTA | | |
| Boulder | — | 17 | Cleveland | — | 8 |
| Denver, Plymouth | — | 12 | Eureka | — | 19 |
| CONNECTICUT | | | OHIO | | |
| Putnam, Second | 4 | 9 | Toledo, Second | 8 | 14 |
| Windsor Locks | 11 | 11 | Washington St. | 6 | 30 |
| ILLINOIS | | | OKLAHOMA | | |
| Batavia | 12 | 13 | Halifax | — | 6 |
| Chicago, St. James | — | 13 | Otter Creek | — | 12 |
| (German) | — | 5 | Sparks | — | 19 |
| First | — | 9 | Turkey Creek | 11 | 11 |
| Jefferson, First | 13 | 13 | OREGON | | |
| N. Leavitt St. | — | 7 | Salem, Central | — | 8 |
| Oak Park, Second | 16 | 24 | Eugene | — | 10 |
| South | — | 11 | SOUTH DAKOTA | | |
| Forrest | — | 10 | Custer | — | 7 |
| La Grange | — | 3 | Webster | 9 | 14 |
| La Salle | 5 | 8 | WASHINGTON | | |
| Millburn | 8 | 10 | Clear Lake | 4 | 6 |
| Moline, Ridge View | — | 23 | Index | 4 | 25 |
| Roberts | — | 23 | McMurray | 2 | 5 |
| Woodstock | 2 | 9 | Malthy | 6 | 11 |
| IOWA | | | Seattle, Beacon Hill | — | 17 |
| Cedar Rapids | — | 18 | Bethany | 13 | 16 |
| Grinnell | 1 | 13 | Sion | 10 | 32 |
| Muscatine | 13 | 14 | Sprague | 3 | 3 |
| Pringhar | — | 3 | WISCONSIN | | |
| Waterloo | — | 22 | Broderville | — | 20 |
| KANSAS | | | Darlington | — | 47 |
| Sterling | 11 | 12 | Delavan | 1 | 6 |
| Willard | — | 15 | Fern | — | 10 |
| MAINE | | | Polar | — | 16 |
| Bangor, First | — | 5 | Prentice | — | 6 |
| Lincoln | — | 15 | OTHER STATES | | |
| MASSACHUSETTS | | | Bangor, Mich. | 2 | 4 |
| Adams | — | 30 | Fairhaven, Vt. | — | 12 |
| Boston, Rosindale | — | 13 | Fairbault, Minn. | 13 | 20 |
| Romsey | — | 74 | Fort Wayne, Ind. | — | 9 |
| Beverly | — | 19 | Plymouth | 8 | 12 |
| Brockton, Porter | 1 | 3 | Holdenville, I. T. | — | 18 |
| Burlington | 6 | 6 | Jackson, Mo., Ger. | — | 45 |
| Haverhill, Riverside | 8 | 8 | Man | — | 31 |
| Worcester, Plymouth | — | 20 | Lebanon, N. H. | — | 9 |
| NEBRASKA | | | Mineral Bluff, Ga. | — | 8 |
| Bassett | — | 25 | Montclair, N. J. | — | 31 |
| Clay Center | — | 3 | Watchung | — | 6 |
| Columbus | 4 | 4 | Thirteen churches with | — | 24 |
| Eustis | 2 | 3 | less than three | — | 6 |
| Conf., 272. | | | Tot., 1,350. | | |

Opportunities in the Sunflower State

GOOD WORK IN A SHORT GRASS COUNTY

Hodgeman County, Kan., is in the western third of the state. Its people number less than 2,500 and its one town, Jetmore, has but 300 inhabitants. That its people are law abiding and fairly prosperous is evinced by the fact that for two years there was not a criminal in jail or a pauper on the poor farm. But its people were scattered, and up to three years ago religious life was at a very low ebb. The Jetmore church had been pastorless nearly two years and no particular concern was manifest to have the services resumed.

Certain providential leadings in an outside district decided the state Home Missionary Society to

Continued on page 941.

A FAIR OFFER

No doubt every one of our readers has noticed the offer of a free sample bottle of Vernal Saw Palmetto Berry Wine, which appears in our columns every week.

This offer strikes us as being a remarkably fair one, and we advise all of our readers who need the medicine to accept the offer and write for a sample without delay.

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The growing interest in the proposed union of the Congregational with other denominations, including the United Brethren Church, is naturally increasing the desire to become better acquainted with each other. This can be accomplished in no better way than through the columns of their representative papers. Arrangements have been made with *The Religious Telescope*, published by the United Brethren Publishing Co., by which we are able to make a very liberal offer to our readers. This is a finely edited publication of nearly the same size as *The Congregationalist* and ably represents the denomination of which it is the official organ. The yearly subscription is \$2.00 per year. We offer it to our readers for three months for 40 cents, or we will send both papers for one year for \$3.50. We hope that many of our subscribers will take advantage of these offers and in this way become better acquainted with the aims and practical achievements of this vigorous denomination with which we hope in the near future to become affiliated. Address all subscriptions to

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Surplus and Profits, \$175,000
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5 YEAR First Mortgage FARM LOANS 6% Net
Interest and principal remitted in
New York Exchange, free of charge to investors. Loans
\$10 to \$50 per acre on lands worth \$80 to \$15. Irriga-
tion, never a crop failure. Eastern and Western
References from satisfied investors on application.
Anderson Bros. Bank, Idaho Falls, Idaho.
(Established 1865.)

Opportunities in the Sunflower State

[Continued from page 940.]

send Rev. Dwight Dunham, rich in years and ex-
perience, to this field. His first notable effort was
to hold meetings in the rural district from which
had come the particular call. The people were
ready for his word, and immediately Mr. Dunham
organized a church of thirty members which took
the name Bethany.

Desiring more worlds to conquer and finding the
country religiously destitute, Mr. Dunham in his
second year interested himself in another neigh-
borhood, and through a Sunday school and preach-
ing service organized another church, which is
called Silver Lake. No limitation of effort seemed
practicable. Mr. Dunham and his horse "Prince"
found the people for fifteen miles about Jetmore
and meetings were held in various districts, always
with good results.

Mr. Dunham's three years' service now shows
seventy-seven added to Congregational churches
and many others converted and comforted.

Here is a complete refutation of the occasional
complaints of lack of opportunity in sparsely set-
tled communities. Abundant zeal, no fear of over-
effort (Mr. Dunham preached three times on Sun-
day and frequently in midweek) and constant
watchfulness have made this three-year pastorate
remarkable in results.

A RESURRECTION AT HUTCHINSON

A dozen years ago the Congregational outlook
at Hutchinson was very bright. The church had its
tabernacle and the membership had passed the 100
line. The congregation carried strong moral weight
and the church promised to become one of the best
in Central Kansas.

Then came strange reverses. Mistaken zeal
mixed with ascetic teachings and doctrine of hol-
iness divided and scattered the people. Other
churches profited at our expense, and a mere hand-
ful remained to hold the charter and the property.
The tabernacle was pronounced unsafe by the au-
thorities and was torn down; the furniture was
stored in hope of more prosperous days, and years
went by in which no services were held and the
church was dropped from the rolls of the association.

Two years ago, the pioneer preacher of the Ar-
kansas Valley, Rev. J. B. Schlechter, looking about
for new fields to bring into Congregationalism, felt
that Hutchinson presented an opportunity. He
offered himself to the remnant and proposed to
build a house of worship. Beginning in a modest
way the C. C. B. S. came to his aid with \$500, and
after months of severe effort Mr. Schlechter finished
a neat chapel which he presented to the trustees
Nov. 15. The occasion was marked by the presence
of neighboring pastors and state representatives of
Congregational work. Dr. C. S. Sargent of Wichita,
preached; Rev. E. F. Wright, the new pastor at
Partridge, made the dedicatory prayer. No larger
opportunity is presented than in this splendid city
of Central Kansas.

H. E. T.

The New Iowa Evangelist

Rev. J. Sidney Gould has resigned his pastorate
at Owatonna, Minn., to have general charge of
evangelistic work in Iowa among Congregational
churches. A young man of earnestness and ability,
Mr. Gould has already made a large place for him-
self in the Minnesota ministry. His going from
Owatonna was made the occasion of a general
outpouring of the community, regardless of church
affiliations, in a reception Dec. 1. Mr. Gould is ex-
pected to inaugurate and manage a general evangel-
istic movement among Iowa pastors, and there is
every reason to look for large results from his work.

R. P. H.

Safe Reading For Your Children

39 volumes selected from the world's best lit-
erature for children, edited and vouched for
by Edward Everett Hale, Mary A. Liver-
more, C. F. Dole, Elizabeth Stuart Phelps
Ward, and over three hundred other promi-
nent educators. All carefully made in re-
spect to paper, printing, illustrating and
binding to meet the needs of the child.
20, 30, 40, 50 and 60 cents per vol.

Monograph (86 pages) on children's reading with descriptive
list of the above books sent free on request.

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Edited by one of the foremost
Biblical scholars of our time. The
expositions are a revelation to those
who are unaccustomed to clear de-
lineations of the fundamental truths
of the Word of God. "Select Notes"
is certainly the greatest help to Sun-
day-school teachers published, as it
gives them a clear and full under-
standing of the truth as brought out
by the International Sunday-school
Lessons.

Sample pages sent on application.
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By Rev. EDWARD HUNGERFORD

Author of The American Book of Church Services.

This latest result of Mr. Hungerford's long devotion to
the subject of Public Worship contains **Five Graded
Services**, on a **Uniform Basis**, to meet the needs of
and promote **Uniformity of Worship** in churches
of different liturgical experience. The services have
the Official Approval of the Conference of Chittenden
County, Vt., for the use of its churches.

The **Common Order Choir Book**, by Mr. Hunger-
ford, in co-operation with musical experts, is a compan-
ion work, which, exclusive of hymns, furnishes all the
music for these services. For circulars address

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The Book You May Be Looking For To Give
Away This Very Christmas

Steps Christward

Counsels for Young Christians

By HOWARD ALLEN BRIDGMAN, Managing
Editor of The Congregationalist.

A Fresh and Suggestive Treatment of
the Christian Life and the way to Enter
and Pursue It.

Outline of Chapters: The Start, The
Foes, The Helpers, The Waymarks, The
Rewards, The Guide and Goal.

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Christian Endeavorers,
Converts on Mission Fields,
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YOUR RUGS
Repaired, Cleaned, Straightened at
**ARMENIAN RUG & CARPET
RENOVATING WORKS**
Oldest in New England
15 TEMPLE PLACE

The Tripartite Union Discussed in St. Louis

It was a happy thought of the St. Louis Congregational Club that brought representatives from the Protestant Methodists and United Brethren to speak at its November meeting on the proposed union of the three churches. Chancellor D. S. Stevens, D. D., of Kansas City University, spoke for the Methodist Protestants. He approached his subject from the philosophic and scientific direction. God's method in nature is to perfect the individual through the organizing power of a "common life force." So Christ would make his children "perfect in one" through increasing unity. The unity, however, must come from a dominating life impulse. Mere coalescence of ecclesiastical organization will fail to realize Christ's prayer that they all may be one.

There is some disparity of usage or polity among these three churches and little in common in their historic developments, but all three have had the same animating spirit. Congregationalism has stood always for freedom of the soul. Liberty of conscience has been the keynote to its life. Methodist Protestantism likewise had its origin in a protest against the inroads of ecclesiasticism upon the life of the spirit. Beginning in a demand for a more democratic form of church government it was driven to assert the right of freedom of conscience. These three churches should unite also because of their differences.

Congregationalism is characterized by its poise of intellect, clear insight, sound judgment. It emphasizes sanity in religion. The Methodist Protestant and United Brethren Churches are children of the revivalism of the

latter part of the eighteenth century. With them, religion is an experience always. The world awaits the alliance of these two—sanity and enthusiasm. A sanctified intellect must enter the higher regions of the soul's life and do for spiritual realities what science has done for the natural world.

Rev. W. M. Weekley, D. D., of Dayton, O., secretary of the Church Erection Society of the United Brethren Denomination, spoke of the practical difficulties in the way of union. Many will claim a providential sanction for the separate denominations. But Providence will scarcely justify the existence of 150 different Protestant sects in the United States wasting money and effort in an unholy rivalry with one another for mere existence. Many of them stand for no great principle in religion. They came into being through ambitious men. Granting, however, a sufficient reason at the time for their formation, there are multiplied and overwhelming reasons in our day for their union. Away with the idea that God means all these sects to exist forever!

The difficulties in adjusting property interests are not insuperable. Six Methodist bodies in Canada have recently united into one Methodist Church, adjusting amicably all property interests. Equal sanctified common sense is to be found in God's children on this side the lakes. The question of name can wait. As we grow nearer together the Holy Spirit will suggest a name. There are differences in polity, but Congregationalists are trying to find some stronger bond of connectionism, while the other two churches show a growing tendency toward giving the laity larger representation. On one side is a "tightening up," and on the other a "loosening up" of ecclesiastical connections.

In faith there is no difference. We believe in the same God, preach the same gospel, exalt the same Christ and expect to reach the same heaven. J. C. C.

TWICE WON.

Wife Fell in Love With Husband "All Over Again."

The wife of a well-known attorney at law of Seward, Neb., tells the tale worth reading: "My husband was a soldier in the Civil War and was, as he called himself, 'an old coffee cooler' and had always drank very strong coffee.

"About a year ago he complained of a feeling of faintness every time after climbing his office stairs and was also troubled by terrible headaches that almost drove him wild.

"He gradually grew weaker and weaker until his affliction culminated in nervous collapse and for weeks he seemed to be fading away from us in spite of all our efforts.

"The physicians pronounced him strong and well with no organic trouble whatever and there seemed to be nothing the matter except the complete giving out of his nervous system.

"The doctors decided that coffee was at the bottom of all his trouble and ordered Postum Cereal in its place. He improved daily since he quit coffee and began drinking Postum and now says he feels better than he has felt for 20 years, headaches are gone, no more fainting spells and is gaining in flesh every day and he seems so much younger and heartier and happier than he has for years that I have fallen in love with him over again.

"Now for my brother's case; a few years ago he had a peculiar trouble. His tongue was swollen and sore at the roots and covered underneath with festers.

"He thought his affliction was of a cancerous nature and his doctor was of the same opinion. He could scarcely eat anything and became so poor and run down he was simply a nervous wreck. He consulted various physicians but none were able to diagnose his case or help him in the least.

"At last a doctor to whom he applied said he believed my brother was coffee poisoned and advised him to quit coffee and drink Postum. He gave him no medicine but told him to give Postum fair trial and return to him in 6 weeks. My brother had used Postum only about ten days when the festers disappeared from his tongue and at the end of two weeks the soreness and swelling were gone and he began to pick up in flesh and spirits.

"He has never touched coffee since but drinks Postum all the time and has never had the slightest return of the trouble.

"To look at my experience is it any wonder I can write a heartfelt testimonial for Postum?" Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Record of the Week

Calls

- ALLISON, JOHN, Deposit, N. Y., to Cortland. Declines.
- ASHDOWN, CHAS. R., Waveland Ave. Ch., Chicago, Ill., to Presb. churches in Angus and New Lowell, Ont. Accepts.
- BOWLEY, NOBLE O., Lunenburg, Vt., accepts call to Wilder.
- BRONSDON, ALLEN A., Oakham, Mass., to N. Attleboro. Accepts, to begin Feb. 1.
- BROWN, J. NEWTON, Cleveland, O., to Elliot, Me. Accepts.
- BULLARD, FRED'K L. (Presb.), Pittsburg, Pa., to Saratoga Springs, N. Y., where he has been supplying.
- BURTON, ROBT W., Havelock, Neb., to Wahoo. Accepts.
- CATE, GEO. H., W. Newton, Mass., to Marshfield Hills. Accepts.
- CHAPIN, CHAS. H., Hancock, N. H., to New Salem, Mass. Accepts, and is at work.
- DEAN, BENJ. A., formerly of Springfield, N. Y., to Hyde Park, Vt., for six months.
- DEAKIN, SAM'L, Taylor, Neb., to Cowles, where he has previously served seven years. Accepts.
- ELDRIDGE, ERNEST W., Montague, Mass., to Upton. Accepts.
- FOLSOM, ARTHUR J., Alma, Neb., to Plymouth Ch., Omaha. Accepts.
- GALE, TYLER E., Hartford Sem., accepts call to Greenville, N. H., and is at work.
- GORDON, GEO. ANDREW, recently assistant pastor at Broadway Tabernacle, New York, N. Y., accepts call to Southbridge, Mass. Also called to Ludlow, Vt.
- HALL, ALICE U., goes to Fond du Lac, Wis., as pastor's assistant, not as an associate pastor.
- HOOD, E. LYMAN, Aquebogue, N. Y., accepts call to Jacksonville, Fla.
- NORRIS, JOHN W., Barre, Mass., to Memorial Ch., Worcester.
- PALMER, BURTON M., Benicia, Cal., to Fruitvale. Accepts.
- PORTER, HORACE, formerly associated with Dr. N. D. Hills at Plymouth Ch., Brooklyn, N. Y., to Watchung Ch., Montclair, N. J. Accepts, and will also work in connection with First Ch.
- ROSS, GEO. G., Huntington, Mass., to Old Orchard, Mo. Accepts.
- SCHMAVONIAN, ARSENE B., Clarendon Hills Ch., Hyde Park, Mass., to Armenian Evangelical Ch., Constantinople. Accepts.

Continued on page 943.

Shepard, Norwell Co.

Winter Street and Temple Place, Boston

BLANKETS.

Down Puffs.

Imported Bed Spreads.

Our GOLDEN FLEECE BLANKET would make a sensible and appropriate Xmas gift. They come in blue, pink and gold borders, with wide silk binding, 11-4 size. Price 5.00 pair.

168 BEAUTIFUL SILK COVERED DOWN PUFFS, in exclusive designs, all selected with greatest care for our Xmas trade. Prices 8.00, 10.00, 13.50, 15.00, 17.50, 20.00, 25.00, 35.00 each.

150 FINE IMPORTED SATIN FINISH BED SPREADS—in handsome patterns and makes, one of many Xmas gifts—Prices 5.00, 7.50, 8.00, 10.00 each.

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LADIES'

"Primus" Shoes

We call attention to our Ladies' "Primus" Shoes, hand sewed, Good-year welt, made on orthopedic lasts, requiring no breaking in; also our high arch boots and Oxfords, Cuban heels.

\$3.50

"Fallen arch" and what is known as "flat foot" treated in our

Ladies' Shoe Department

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Shuman Corner



The Individual Communion Cup continues to grow in favor. Our patent noiseless tray is the one most generally used. One pastor says of it: "It is by far the most perfect thing yet made, so far as our knowledge goes."

Let us send you our special illustrated book, "The Cup." It is free. Write for it. Ask for Catalogue No. 23 M.

REED & BARTON, Silversmiths,
FOUNDED 1824
Leaders in Communion Ware Goods
Office and Factories - Taunton, Mass.

PARKER'S HAIR BALM
Gleams and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 25c and 50c at Druggists.

Stops Chills Cures Colds
Painkiller
(PERRY DAVIS)

Record of the Week

(Continued from page 943.)

Churches Organized and Recognized

MONTCLAIR, N. J., WATCHUNG CH., 15 Nov., 31 members.

Dedications

AINSWORTH, NEB., Rev. C. D. Gearhart. \$3,000 church building, free of debt, with sermon by Dr. Harmon Bross.

BRIDGTON, ME., First, organized in 1784; Rev. J. B. Saer, present pastor. Edifice renovated and repaired at cost of over \$4,000, rededicated Dec. 6, free of debt. Vestry and ladies' parlor remodeled, steel ceiling, new carpet and electric lights put in audience room and structure painted inside and out.

Churches Incorporated

CROCKER, IO., First, Rev. Jos. Steele, Jr.
LISBON, N. H., Rev. J. B. Sargent.

Anniversaries

ANTRIM, N. H., First, Rev. O. M. Lord. Tenth of organization, Nov. 27. Letters were read from Drs. Hall of Dover, Richardson of Nashua and Dewey of Brooklyn, N. Y., and from Rev. L. W. Morey, a former pastor.

BENNINGTON CENTER, VT., First, the oldest church organization in the state, 141st of organization, Dec. 4. Addresses by Rev. Warren Morse, the minister, and others and original poem by Miss K. J. Hubbell.

PROBIA, ILL., Rev. John Faville. Third of Men's Sunday Evening Club, Nov. 22.

Clubs

COLUMBUS, O., Washington Ave. Ch. Subject, Local Work. Speakers: Rev. E. L. Howard, on Church Building; Mr. D. H. Taft, on Relation to Civic Affairs; Dr. J. C. Jackson, on Evangelism. Dr. Gladden and Mayor Jeffrey took part in discussion.

CRETE, NEB., First Ch. Dr. W. F. Eyster, on Revelation and Its Theanthropic Record.

DETROIT, MICH., North Ch. Subject, Religious Education Association. Speakers: Prof. H. L. Willett, Drs. H. P. De Forest and Nehemiah Boynton.

MERIDEN, CT., Central Club. Address on Some Pilgrims Who Did Not Come over in the Mayflower, by Dr. Bradford, who advanced the idea that the moderator of the National Council should be elected for a single year and should give his entire time to the service of the churches.

PORTLAND, ME. Two meetings, addressed respectively by Prof. J. W. Flatner, D. D., on Jonathan Edwards, and by Dr. W. T. McEveen on The Coming Man.

TOLEDO, O. An Oberlin evening, with address by Pres. H. C. King on Christianity and Education, and initial steps to organize an Oberlin Association.

ON FOOD

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time and not feel any ill results until there is a sudden collapse of the digestive organs and then all kinds of trouble follows.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. A New Hampshire woman says: "Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain; my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living."

"Then a friend finally, after much argument, induced me to try Grape-Nuts food and quit my regular food. Although I had but little faith I commenced to use it and great was my surprise to find that I could eat it without the usual pain and distress in my stomach. So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress."

"Very soon the yellow coating disappeared from my tongue, the dull heavy feeling in my head disappeared and my mind felt light and clear; the languid tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition. Today I am a new woman in mind as well as body and I owe it all to this natural food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look in each package for a copy of the famous little book, "The Road to Wellville."

An Unjust Discrimination against Sunday School Helps

The Post Office Department at Washington within the past year has recommended that all periodical publications other than weeklies be subjected to a postal rate of four cents per pound instead of one cent per pound, as at present. Such a change, if made, would bear with greatest severity on Sunday school quarterlies and monthly lesson helps, and would probably necessitate an increase of price on many of them, as they are commonly issued at very low rates.

The principal argument advanced by the Post Office Department for the proposed increase was that the one cent per pound rate was only intended to facilitate the transmission of news publications, and it is assumed that monthly or quarterly publications must necessarily be devoid of news features and therefore not entitled to be carried at this minimum rate. In a petition recently forwarded to Congressmen by a committee appointed by the Religious Editors' and Publishers' Association, it is claimed that timely information rather than news should be the distinguishing characteristic of second-class mail matter, and timely information is exactly what these publications contain.

The petition also calls attention to the fact that not all weekly publications contain news matter; for example, some weeklies of large circulation consist almost entirely of stories, sketches and pictures, while many monthlies, for example, the *Review of Reviews*, do carry news departments of great value.

It is claimed that the proposed higher rate of postage would be unjust, because based on false reasoning; unwise, because calculated to cripple publishing interests of large extent, great usefulness and of vital importance to the educational and moral life of the American people; uncalled for, because express companies can and do carry the above described matter at one cent per pound except in small parcels and for very long distances, thus showing that the price is not unduly low. But even if the present rate is somewhat below cost for exceptionally long routes, it is claimed that public policy demands that the cheapest postal facilities be extended to such publications, and that a vast correspondence of a nature profitable to the Government is necessitated by the wide circulation of these lesson helps, their circulation aggregating many millions and including all but a small fraction of the thirteen million members of Protestant Sunday schools in this country.

Attention is also called to the following facts. These helps on the International Sunday School Lessons carry little or no advertising, and are not furnished free, but are subscribed for by the Sunday schools and often paid for from the proceeds of their penny collections. They are designed for use on a certain date and at no other time. The success of the great Sunday school movement, in which so many millions of the people of this country are vitally interested, is in large measure dependent on these helps. An increase in price would be felt in every little Sunday school in the land, and many would be prevented by such increase from doing successful Sunday school work without missionary aid.

We hope and believe that the petition referred to, which seems so reasonable and which is backed by the representatives of the leading religious publishing houses, may result in preventing the proposed increase.

Few of these Sunday school publications are issued for private gain, most of the denominational publishing houses devoting their surplus earnings wholly to religious uses. Congressmen should ponder carefully these facts before voting for an arbitrary increase of three hundred per cent. in the cost of transmitting Sunday school lesson helps over the cost of transmitting political journals and story papers.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Moller's Oil

is never sold in bulk. It is bottled when manufactured, thus passing direct to the consumer without the possibility of adulteration.

Moller's Cod Liver Oil may be confidently relied upon as being of

Absolute Purity and Free from

Disagreeable Taste and Odor.

Sold only in flat, oval bottles bearing name of

Schieffelin & Co., Sole Agents.

GOUT & RHEUMATISM

Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & \$1.
DRUGGISTS, or 224 William St., N. Y.

A Step Forward in Sunday School Work

BY FRANKLIN P. SHUMWAY

Twenty-three years ago about a dozen men, superintendents of Sunday schools in the vicinity of Boston, organized the Congregational Sunday School Superintendents' Union "to develop the best methods of Sunday school work."

The union proved a success from the start, and has become the parent of some twenty or thirty similar organizations throughout the country. Its monthly meetings are attended by about 100 wide-awake workers, ever alert to put into practice improved methods of doing their Master's work. This union has under God's guidance been of large service not only to our own denomination, but to the Church universal by discussing and then putting into operation plans which resulted in raising the standard of Sunday school music, greatly improving the literary and mechanical quality of Sunday school books and periodicals, centralizing and enforcing the demand for improved Sunday school lessons, preparing and having published improved record books and the raising of about \$10,000 to keep an "Asa Bullard" missionary forever establishing new Sunday schools on the frontier.

The executive committee, in studying the general situation, became convinced that the next step to be taken and possibly the most important had to do with the Sunday school offering, and, therefore, invited Samuel B. Capen to address the union at the December meeting on Sunday School Offerings. He presented such a carefully considered and wisely developed argument that arrangements have been completed to print his address in full for general distribution among Sunday school workers. The seven points made by Mr. Capen in his address were as follows:

First, an offering is fundamental; giving is an essential part of worship. Second, if giving is a part of worship, we should give it a more dignified place in the Sunday school. Third, as a help to this end, we should give this offering a better name. If it be an offering to God, let us never call it a penny collection.

Fourth, because we have not made it an act of worship, the amount is much less than it ought to be. We have 650,000 children in the Congregational Sunday schools, besides the 70,000 in missionary schools. It is fair to say that the gifts from these schools are at least \$6,500 per week, or a total of \$300,000 a year.

Fifth, money should be given largely to sustain our six Congregational missionary societies. Such giving will help to develop denominational loyalty in the child and cultivate the habit of caring for our own work. It is also true that the largest results come through work that is thoroughly organized.

Sixth, if the Sunday school offering is a sacred part of worship, then it follows that it should be developed carefully by wise modern methods. There ought to be in every Sunday school a missionary committee to care for its donations. Seventh, the time has come when missionary work should have a place in the regular study of our Sunday schools. Let us train the child, when it can be molded, to be generous and feel the responsibility of the work of the denomination to which it belongs.

The union believing that the time is ripe for this step, by a rising vote, unanimously adopted the following resolutions which they commend to the prayerful consideration not only of their Sunday school brethren but to every one interested in extending the work of Christian missions at home and abroad.

Believing that a gift to God is an essential part of divine worship, and therefore a vital truth to be taught to our children in the years when permanent life impressions are being made, it is therefore:

Resolved, First, that in all the Sunday schools represented in this union we recommend that the effort shall be made to give the Sunday school offering, as a most solemn sacrament, a larger place.

Second, that we recommend that the regular expenses of our Sunday schools so far as possible shall be paid by the churches, to the end that the gifts of the children shall be used for missionary purposes.

Third, that we recommend a gift from each of our Sunday schools each year to each of our six societies. This will help greatly to familiarize and in-

terest our children with our own denominational work, and increase their sense of personal responsibility for its success. It will create in them such habits of giving that they can be depended upon in the coming years to carry on the work in larger proportions, while at the same time they will be trained to the idea that through our own denominational work the largest results will come from their gifts.

Fourth, that as the Sunday school offering is a sacred part of its work, it should be developed by every wise method. We would therefore recommend that there should be appointed in each Sunday school a missionary committee to care for its benevolences and educational agencies.

Fifth, that in accordance with the vote of our last National Council we recommend that the study of missions should have a place in every Sunday school course. Our denomination has no more serious or important work than to train a generation of missionary givers, which training must come largely in the Sunday school.

Finally, that while making these recommendations to the consideration of the superintendents and teachers of our own union, we trust that this movement may have a response all over the land, to the end that there may be a greater passion for missions developed in all our Sunday schools. Thousands of young men and women have enthusiastically pledged themselves to some form of missionary work. Let the boys and girls in our Sunday schools enter into partnership with them, matching the enthusiasm over men with an equal enthusiasm over money, helping thus to conquer more rapidly this whole world for Jesus Christ.

Mr. Capen's address is being printed and any one can secure a copy by sending me, at Melrose, Mass., a self-addressed return envelope.

Is it not possible to make the year 1904 a notable one in the history of our denomination by every school taking an offering for each of our six societies, thus greatly replenishing their treasures, encouraging the hearts of our official brethren, in charge of this work, and making a strong advance in conquering the world for Christ? It seems as if a little effort by some one in each school would easily accomplish this end.

The Home Missionary Fund

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Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

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The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

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